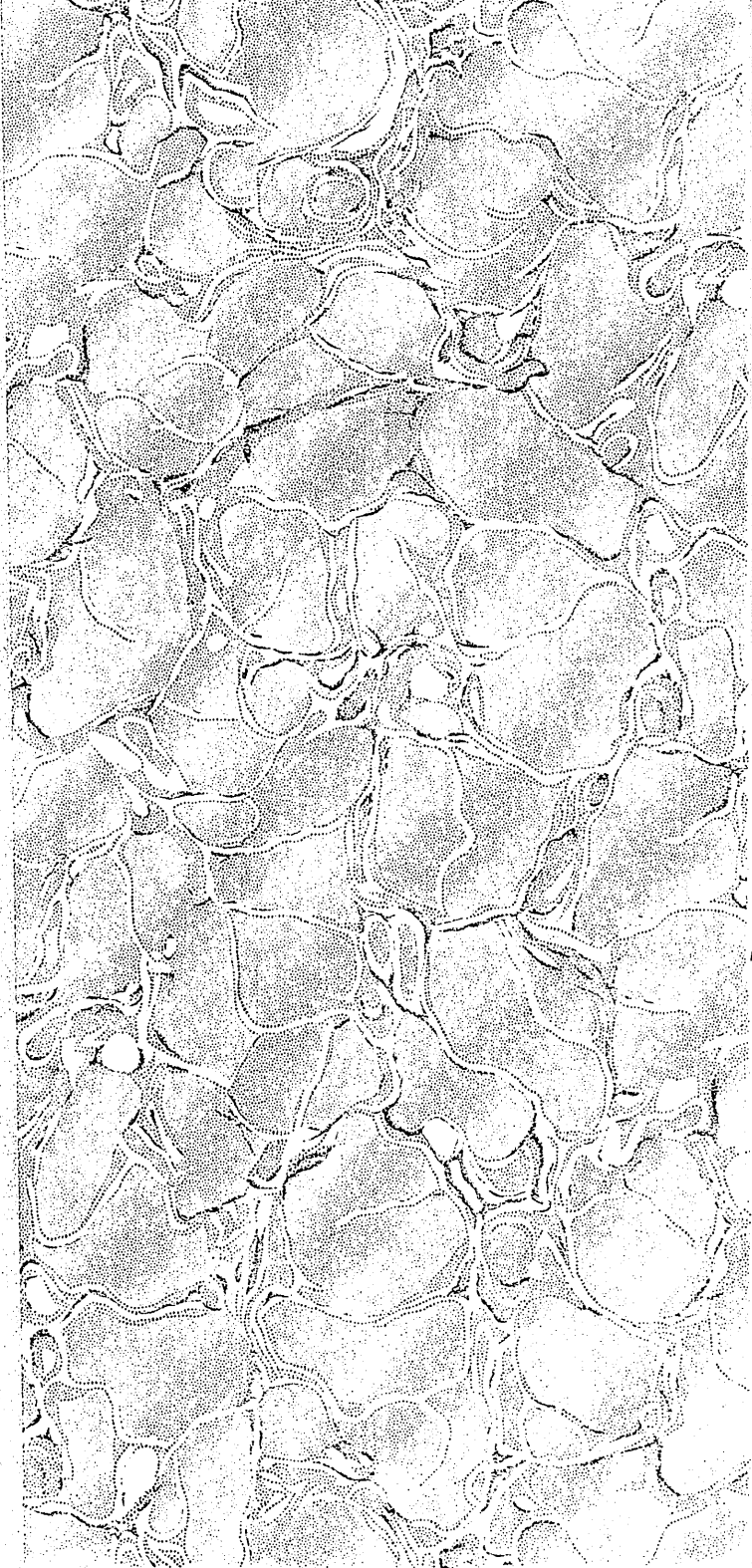
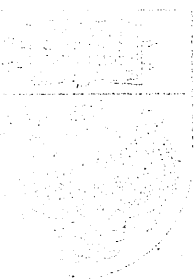


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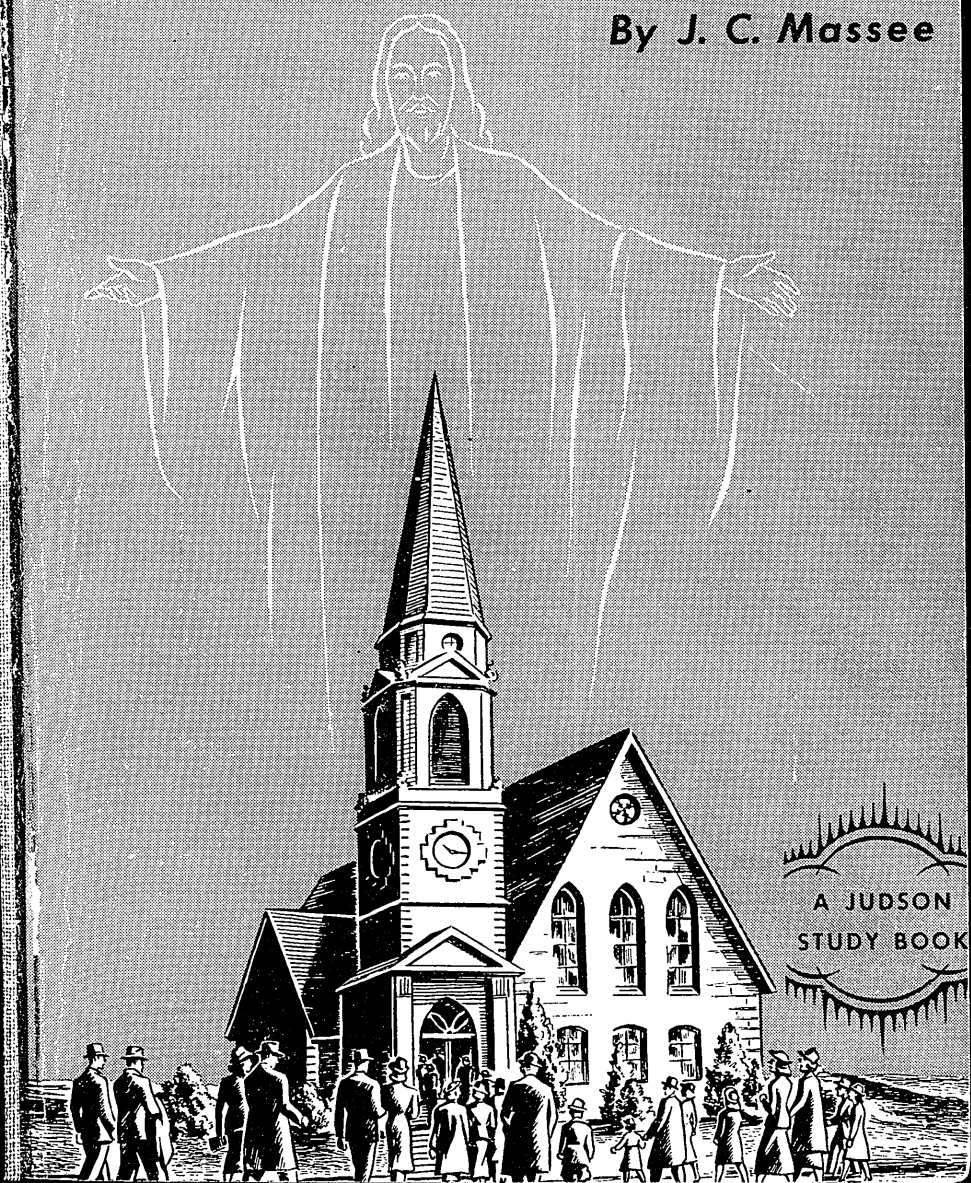
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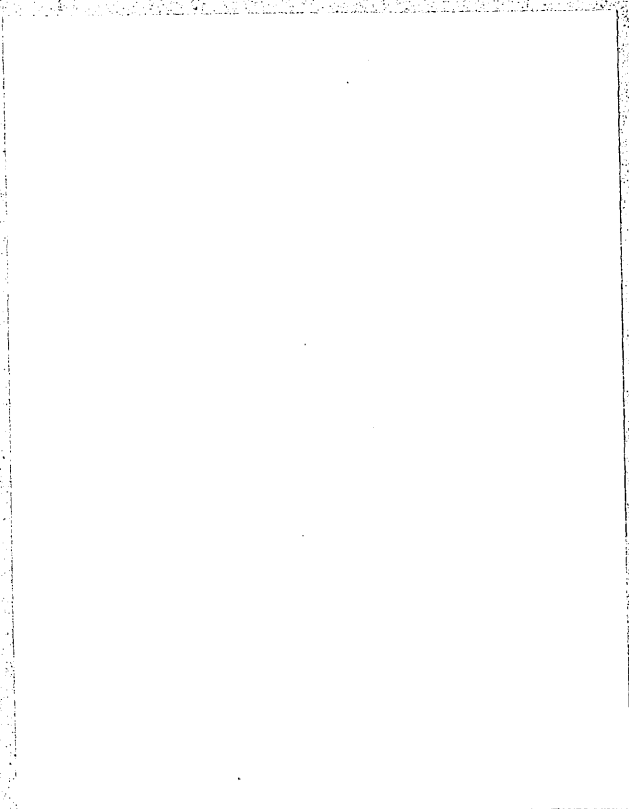


EVANGELISM

IN THE LOCAL CHURCH

By J. C. Masee

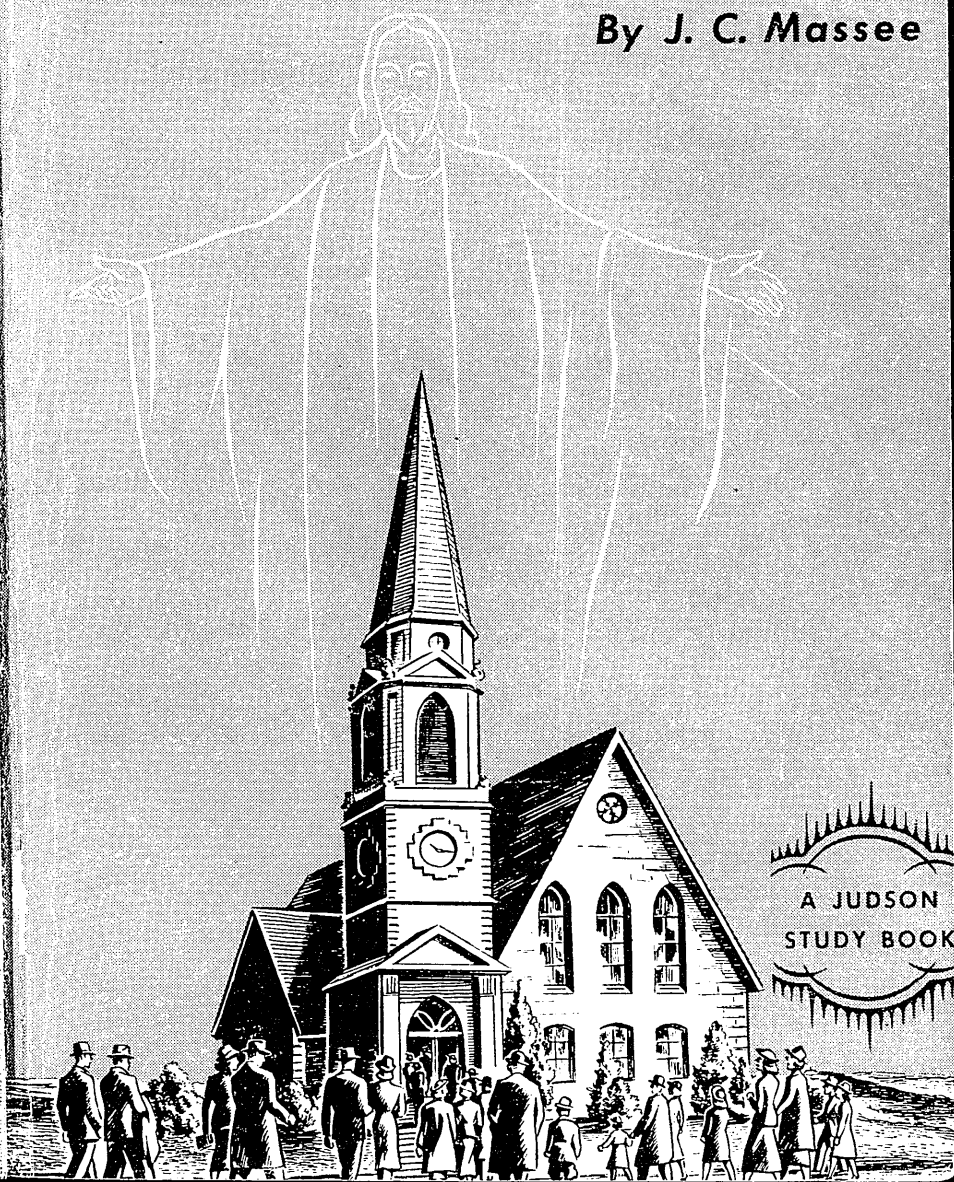




EVANGELISM

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By J. C. Massee



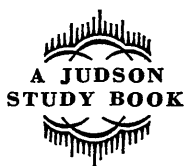
EVANGELISM IN THE LOCAL CHURCH



EVANGELISM IN THE LOCAL CHURCH

BY

J. C. Masee



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*"To all the Saints in
Christ Jesus . . . with the
Bishops and Deacons"*



Foreword

ANY NEW BOOK by Doctor Massee is an event in the world of religious literature. This volume discusses the topic on which he is most capable of speaking. Through his fruitful ministry as pastor of a number of America's greatest churches his name has been almost synonymous with evangelism. It is given to few men in any generation to be as signally blessed of God in leading churches in perennial revivals as has been true of Doctor Massee. This message has come out of the heart of his inner urge and rich experience.

It is, too, another evidence of the increasing interest in bringing the churches to the Pentecostal plan of winning others to Christ. The need for a Pentecostal revival is the greatest challenge to the churches today. The church is the one organization that Christ has provided for the primary task of leading men into the kingdom of heaven. If the churches do not win men to Christ, then no other organization will do so. If a God-called pastor and several hundred regenerated church members cannot win souls, then we are in a pitiable plight. The members must be aroused to their high responsibilities and their heavenly opportunities in soul-winning.

The lostness of the multitudes of men today demands a new passion in the hearts of the Christians. The church members must experience a recovery of concern for lost souls. Christians must have the passion of Jonah and the courage of Isaiah, must be willing to bear the heart-break of Hosea and the suffering of Jeremiah, must again utter the warnings of Amos. The preachers must

FOREWORD

experience the soul-gripping pain of the Saviour who wept over a rebellious Jerusalem. Soul-winners must be willing to say with the apostle Paul, "I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh."

Any Christian who reads this book should be stirred to a new concern for souls and a new zeal for witnessing for Christ; any pastor who reads it should be more alert to lead his people into the Christlike task of seeking to save the lost. May God bless its message in bringing on the revival for which we pray!

ROLAND Q. LEAVELL, *Superintendent of Evangelism*,
Home Mission Board, Southern Baptist Convention.

Introduction

MANY ARE THE VOICES that are calling for spiritual revival today, both within and without the church. Intelligent men are sensing as never before in our generation the inadequacy of our spiritual achievements—to date. Surely the world has a right to look to the church of Jesus Christ for help and leadership in such an hour. How then may we measure up to the opportunity that is ours?

Should not Christian leaders everywhere turn aside from secondary tasks and give the major portion of their time and strength to seeking spiritual revival and the renewal of evangelistic passions?

Here is a book to help those who believe in this solution. It dwells on the fundamental convictions basic to an evangelistic passion. It is full of practical suggestions for mobilizing a church that feels the need of a deeper concern and a more effective evangelism. It gives practical counsel to individuals who are ready to go to prayer and to work, to win friends and neighbors for Christ.

For many years now, Baptist churches have stimulated interest in missions by encouraging their members to read Mission Study books and to gather in groups in Mission Study classes, and schools of missions. Why should not this same effective method be used to stimulate interest in evangelism, and to help our people pay the price necessary to win their neighbors and friends to confession of faith in our Lord and Saviour, and to active membership with us in the church of Christ? Out of a lifetime of aggressive and effective evangelistic pastoral

INTRODUCTION

ministry, Doctor Masee has put down in this study book a statement of the deep convictions that have been basic to his own ministry and some of the practical wisdom that has emerged from his own evangelistic efforts and experience. Surely, a group of people, in country or city, who would sit down with this book for six or eight evenings—whether consecutively or for one night a week—would find their concern for the lost deepened and their minds clarified as to just how they might effectively approach others for Christ.

For this reason, the Department of Evangelism of The American Baptist Home Mission Society is happy to recommend to our pastors and churches the use of this book, in this year when the Northern Baptist Convention is prayerfully seeking for a “World-wide Baptist Revival” of spiritual faith and evangelistic zeal. Our prayer is that the book may be used of God to this high end.

WALTER E. WOODBURY.

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I. *The Head of the Church Speaks*

THE LORD JESUS CHRIST left to his church one last command of supreme importance. So great was the significance of what we know as the Great Commission, that he based it upon his Lordship, not alone in the lives of the disciples but in the universe itself. The premise upon which he left his command to the church to "make disciples of all the nations," is this: "All authority hath been given unto me in heaven and on earth" (Matt. 28: 18).

In the expansion and development of Christianity in the local churches of the New Testament, in the various centers, there is frequent reminder of this supreme Lordship of Christ. In Weymouth's translation of Paul's letter to the church in Ephesus: Christ is seated at the right hand of God, "high above all other government and authority and power and dominion, and every title of sovereignty used either in this age or in the age to come, God has put all things under his feet and has appointed him universal and supreme Head of the Church, which is his Body, the completeness of him who everywhere fills the universe with himself." This is he who commands all his to make disciples.

To the church in Philippi: "It is because of this also that God has so highly exalted him and has conferred on him the name which is supreme above every other name, in order that in the name of Jesus every knee should bow, of beings in the highest heavens, of those on the earth, and of those in the underworld, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

To the church in Colosse: "Moreover he is the Head of his Body, the Church."

Evidently faith in Christ is not simply belief in, but also control by Christ. Obedience is everywhere in the New Testament the test of discipleship. That test was submitted by the Lord himself: "If ye love me, ye will keep my commandments." And it is upon that conjunction of love and obedience that he gives the promise that his disciples shall receive the Holy Spirit, who shall guide them into all the truth and empower them as witnesses to obey the Great Commission.

Seeking to find the will of Christ for the local church in its efforts to make disciples to Christ, too much emphasis cannot be put upon the Lordship of Christ. There are other considerations, but this is the primary one. It is both as Head of the church and Sovereign Lord of our lives that he left the Great Commission as a heritage of love to his disciples.

He assumes the Risk

The tremendous significance of this final commission of the Master's to his disciples will be better understood when we realize that Christ our Lord has risked the entire progress of his Kingdom in the earth upon obedience to this command. The gospel is the sole message of reconciliation from God to rebellious humanity. The heavens declare his glory, but only the gospel reveals his grace. The universe manifests his power, but only the gospel message tells of his love. The telling of the story of redemption was not entrusted to the angels, swift-winged messengers of his will, ministering servants to the heirs of salvation. Nor has the Holy Spirit been entrusted with the telling of this message—except through the church. As Christ is our advocate with the Father, the Holy Spirit is Christ's advocate with the

church. When he comes (to you) he will bring conviction to the world of sin, of righteousness and of judgment. God offers no other means of salvation from sin's power and presence except through the gospel of our Lord Jesus Christ. Nothing is to be added to, nothing must be subtracted from the message.

A Great Trust

But the risk Christ has taken is not greater than the trust he has reposed in his disciples. He has not given the gospel to them as a special privilege, but rather as a special responsibility. What they know they must make known; what they have experienced, they must tell. "We also believe, and therefore also we speak." Obedience becomes an imperative sequence to faith in the life of every disciple. A girl of sixteen, recently converted, brought this testimony to her minister: "Last night, after hearing the message, I surrendered my life to the Lord Jesus Christ and he came into my heart as my Saviour. Almost immediately I knew that I must make it known, and I began to look around for someone to whom I might tell of this wonderful experience." That was the best evidence that Christ had really come in to take possession of her life. Our supreme trust from Christ is that we are permitted to know him in order to make him known. Surely, it was failure here that caused the Lord Jesus to send through John to the church at Ephesus the heart-rending message, "But I have this against thee, that thou didst leave thy first love." The natural impulse of first love for Christ is to make it known. It was Christ's command to the man from whom he cast out demons: "Return to thy house, and declare how great things God hath done for thee."

The apostle Paul expressly states his understanding that the gospel was committed to him as a trust (1 Tim.

1:11). Failure here means inevitable failure everywhere, in our relation to Christ. Passion for Christ can only result in compassion for man. The secret which God had kept hidden is revealed in the gospel message, that through Christ, Jew and Gentile may find life eternal with the forgiveness of sins and the promise of immortality. Failure here is betrayal both of Christ and humanity, both the trust of Christ and the need of humanity.

It is also inevitable that this failure should bring disastrous results in the life of the Christian, because cooling passion always results in failing vision. The tides that run out are the very tides that return. The message that would redeem others leaves its deposit of faith, inspiration and encouragement in the heart of the messenger.

All Are Involved

This command of the Lord Jesus was given to the eleven disciples from a mountain in Galilee. But the experience of Pentecost reveals that all the church was involved in that command. The first consideration of every Christian and every local church is, therefore, relation to the supreme will of the Head of the church, concerning this command to make disciples. Again, let it be repeated, the test of his discipleship is obedience to his Lordship, and that Lordship expresses itself in the will of Christ that all disciples should share the supreme privilege and responsibility of the task perennially to make him known to all men, everywhere, through the local church, to the ends of the earth.

This is our most wonderful trust, "to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation" (2 Cor. 5: 19).

Marching Orders

It is related that a young Christian minister, who felt an imperative urge to give his life to the evangelization of the pagan world, found himself confronted by almost insurmountable difficulties, and, as a consequence, by an almost overwhelming reluctance to follow the light which shone from within upon his path of duty. He went to the Christian general, Chinese Gordon, and laid before him his perplexities, with a request for advice. The great soldier, trained in a school of experience which gave primacy to obedience to authority, asked the minister, "What are your marching orders?" In response the young man quoted Matthew 28: 18-20. Thereupon Gordon said, "Obey your orders!"

That is the imperative duty and high privilege of every Christian. At any cost we must obey our marching orders. But to obey we must understand the orders. What then is this command, this last command of our Lord Jesus Christ to his disciples, properly and universally called, the Great Commission?

Three Items

1. "Go ye therefore, and make disciples of all the nations."

2. Baptize them "into the name of the Father and of the Son and of the Holy Spirit."

3. Teach them "to observe all things whatsoever I command you."

Added to these three items of the Commission is an attached promise, which is dependent upon obedience to the three items of the command itself. The promise: "I am with you always"—day by day, until the close of the age. These three items form not only a sequence in

time and order, but a consequence of cause and result. A sequence is simply something that follows, but a consequence is that which follows something on which it depends. So the consequences of the Great Commission are even as significant and serious as the items of the command. They follow the order which they do follow because each item is in its turn dependent upon that which goes before.

"Make disciples" not only stands first in sequence, but until it is obeyed, it is both first and last in the Commission. Until disciples are made there can be no baptism. Christian baptism presupposes the baptism of a Christian. No Christian, no baptism! So the whole program of Christ for his church is entirely a consequence of events involving, in each succeeding item, dependence upon obedience to the first and succeeding items. Here is a stop-light upon the highway of traffic in Christian service. Here is the moving of the previous question in the parliament of Christian action. Obedience to this item requires that the whole church shall be obedient to the Sovereign Lord Jesus Christ. Disobedience here, the whole Christian program bogs down in a quicksand of confusion. Discipleship is the key to the Kingdom, and should be the door of entrance to the local church. Nothing can take its place. There is no substitute. "Make disciples," said the Master; everything waits upon that.

A Mistake at Ephesus

The fatal mistake of the twelve at Ephesus was that they had been baptized with an incomplete Christian experience (Acts 19:1-6). Their baptism had been based upon an anticipation of something about to happen, rather than, properly, upon an experience that had happened. They were looking forward to one who

was to succeed John the Baptist—one who was yet to come into their experience. Paul told them that proper baptism depended upon the Christ who had already come to them and into their experience. So also, Philip to the Ethiopian eunuch: first the gospel message, then the obedient disciple, then baptism. We find the same sequence in the household of Cornelius: "Then answered Peter, Can any man forbid the water that these should not be baptized, who have received the Holy Spirit as well as we?" Again, Lydia at Philippi is baptized when the Lord had opened her heart to give heed to the gospel message. The Philippian jailor had the gospel preached to him and to his household: "and (he) rejoiced greatly, with all his house, having believed in God," and having been baptized upon the confession of faith in Christ.

A Frequent Tragedy

It must be seen, therefore, that it is a tragedy for any church to outline its work, organize its program and proceed upon any assumption other than the precedence of the first item in the Great Commission. Its priority is imperative!

This should by no means be understood academically. It must take precedence in practice, lest there should be an unbalancing of the whole spiritual program and procedure of the church. It seems not only tragic, but incredible, in view of the primacy of the item in this command, that the average Christian church has within its membership no group organized for soul-winning. Missionary guilds and groups, classes and departments, societies and movements, almost without limit, are operated in the churches; alas! there is no organization in the average church for the fulfilling of that simple command of our Lord's upon which the whole life of the church depends.

Christian Education

The third item in the command is based upon the first and second. Until there are disciples made, no baptism may be administered. In the sequences of the Great Commission the command to teach must be understood to include all efforts to teach the way of life to those not yet disciples, and also the further cultural training of those already obedient to the faith. The full program of Christian education must follow as a consequence of obedience to the making and baptizing of disciples. It must never be permitted as a substitute or allowed to reverse cause and effect. A program of Christian education without a final commitment to the Lord Jesus Christ as Saviour and Lord was never designed by the Master as a means for making disciples. Rather, he designed the teaching ministry of churches as a means of training disciples already made and baptized. The teaching is dependent upon the evangel.

Careful and serious thought needs to be given to this statement. There are many today who would make a program of Christian education—without a commitment—the fulfilment, both as a means to an end and an end of the means, of the Great Commission. Christian education can only be the product of Christian faith and obedience. Culture, knowledge, ethical idealism, moral purposes, Jesus' way of living, humanitarian interests and ideas, all of these are inadequate as an experience of Christian living, or a means of Christian living, unless they are preceded by and based upon living faith in, and a loving obedience to Jesus Christ as Saviour and Lord. I make a distinction between teaching to make disciples on the one hand—which is essentially evangelistic in purpose—and on the other hand the education of Christians in Christian doctrine, in the Christian way

of life, and the general culture of the mind where the culture is safeguarded by belief in, reverence for, and experience of the truth of the gospel of Christ.

QUESTIONS ON CHAPTER I

1. *What gives the Great Commission supreme importance to the churches?*
2. *What is the first evidence that we really love the Lord Jesus?*
3. *What risk did our Lord take in the Great Commission?*
4. *What part has the Holy Spirit in the witnessing of the church?*
5. *How is the experience of conversion considered a trust?*
6. *What is the first natural impulse of the new disciple?*
7. *What loss does the Christian occasion by failing to tell others of Christ as Saviour and Lord?*
8. *What three items are included in the Great Commission? What promise is attached?*
9. *What mistake was made at Ephesus? How is that error continued in present-day churches?*
10. *Distinguish between Christian education and the instruction given to an unsaved person in order to win him to Christ.*

II. Introduction to Pentecost

For Jehovah knoweth the way of the righteous; but the way of the wicked shall perish.—Ps. 1: 6.

The fruit of the righteous is a tree of life; and he that is wise winneth souls.—Prov. 11: 30.

And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Dan. 12: 3.

But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judæa and Samaria, and unto the uttermost parts of the earth.—Acts 1: 8.

And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.—Rev. 22: 17.

Pentecost Up to Date

THE HOLY SPIRIT, whose coming made Pentecost, also made two unchangeable revelations: first he revealed the message by which the world may be redeemed, and secondly he revealed the method by which the church may reach the world with its message of redemption. Both are of vital importance. Particularly is the importance made manifest by a certain modern effort to discount so-called mass evangelism in favor of

a so-called individual evangelism; an effort which also discredits the need for regeneration and permits a substitution of church membership as the end of Christian faith.

The Message and the Method

When Peter preached his sermon at Pentecost he announced as its theme, "This is that——." Pentecost is the revelation of fulfilment of all God's purposes, promises, prophecies and provisions for redemption in the person and sacrifice of Jesus Christ. Through Christ the world is offered redemption from its sin, deliverance from its fears, courage for its duties, comfort for its sorrows, and the assurance of personal immortality. In Christ, God releases himself to men. In him we may have God's holiness for our sin, his power for our weakness, his truth rather than our lie, his triumph over evil for our sin. Through Christ we are made partakers of the divine nature and are assured we can overcome every obstacle to a perfect fellowship with God; so that we may live each day, one day at a time, with the realization of God and ourselves in it. The message of Pentecost is plainly the message of redemption. It reveals in Christ the mighty works of God. It reverses the work and destroys the dominion of sin in human lives. This message is the first business of the churches.

That message must not be changed. Every church is organized for the purpose of maintaining the integrity of that message. No church, in any locality, has any right to wear the name of Christ when once it has ceased to present the message of Pentecost, of personal and social redemption in and through Jesus Christ.

The method of Pentecost is equally definite and equally permanent. First, the whole church membership was telling the wonderful works of God in redemption.

Every man was hearing from some disciple, in language which he understood, a personal experience of redemption. After this vital testimony of individual to individual, Peter preached. It was through the conjunction of these two efforts, personal witnessing and pulpit preaching—to the people *en masse*—that the amazing results of Pentecost were realized.

Beware the Substitution

A view of the situation in almost any local church anywhere will reveal that there has been a ruinous substitution. Christ gave the church a course of action and a message of redemption. The churches have inaugurated a program of activities without a vital redemptive message. Christ gave the church a command to go; the church sends—someone else. Christ commands a self-emptying service to lost humanity; the church has come upon a self-complacent indifference to lost humanity and self-serving in the operation of its ritual or program. Christ left the church an experience clamoring to be told; the church has substituted a ritual demanding to be observed. Christ would build his church; his people absorb themselves in building a house and a program. The early church called itself debtor to all men to make the gospel known; many of the modern churches acknowledge no debt except to the money-lender. It is a deplorable fact that as the machinery of churches is organized, passion cools and zeal for Christ seems to diminish. Everywhere a Laodicean lukewarmness! The church is busy enough and has wealth enough, but it seems to have no sense of need, and to be sunk into spiritual poverty. Christ commands the church to repentance and to a renewal of zeal. There needs to be a complete reversion of its present attitude, until its membership recover from their paralysis of indifference.

No church can find its increase in membership solely from the families of parents already members without suffering internal deterioration and the loss of a conscious sense of God. Such a church must die from inbreeding processes. It is likely forever to spend its energies upon secondary matters. There is a definite and divine purpose beyond the very existence of the church. That purpose must never be lost sight of. It is stated by Christ in the Great Commission.

Rededication

Let there be a rededication of the entire church to the task of winning the world to Christ. Let it be clearly understood that there is to be no more proxy, no longer an alibi for individual duty. Every member and every organization, every institution and agency must be devoted thoroughly to the primary emphasis of the Great Commission in Christian lives. We must put first things first. There can be no progress, no recovery, no vital realization of spiritual reality, until that is done. Until that is done there will be an inevitable increase in loss of spiritual vision and spiritual passion. We must cease to be ashamed to talk about Christ. Fear of pagan criticism must no longer intimidate. As ardently as we would talk about "My doctor," or "My friend," we must talk about Christ, "My Saviour," "My Lord." Everybody who knows Him must tell everybody about Him. We must witness urgently that Christ saves from sin—and gives a richer, fuller, freer life than can possibly be known without him.

A Parable

Here is a parable that seems to me to set forth our present situation in relation to the gospel of Christ and the lost souls of this world.

I have imagined that a man named Smith, residing in New York, laid claim to a small piece of down-town property. He was advised by the courts that he must prove title. Just at that time there appeared in New York a lawyer of national reputation, and exceptionally well instructed in real-estate law. Mr. Smith turned the case over to him. Some time later the lawyer sent for his client and said: "I have proved your title to the property you claim. But in doing so I have also uncovered the fact, that you are heir, not to the twenty-five or thirty thousand dollars worth of property you claim, but to many millions of dollars worth of property in the heart of Manhattan. However, this is not your exclusive heritage, for every one of the six hundred thousand Smiths in America is with you an equal and joint heir. In the title which I have proven, every Smith in America is entitled to a share of these dollars upon the simple presentation of proof that he is a Smith."

You can imagine the sensation this declaration made when announcement was sent forth in the public press, and all the Smiths were invited to come and claim "theirs." Everybody thought that every Smith in America would trek to New York and stay until his inheritance was received. Not so. Relatively few laid claim. In each case, however, the Smiths received their portion of dollars. Some who had long desired a country home left the city and settled on their chosen farm. Some wearied to death of the loneliness of the country and found a residence in the city. Some were able to get married. Some youths fulfilled their desire for a college education. Some simply "salted down" their inheritance in bonds and began to live on the income. Every Smith who received his portion was enthusiastically and ardently a lover of that Smith who discovered the title—and sounded his praises far and wide.

But strange to relate, there were multiplied thousands of Smiths who ridiculed the whole proposition. They declared it to be a hoax. They went everywhere saying that doubtless some strange things had happened, but it was not reasonable to expect them to lay claim to a fortune on such evidence; and moreover, they were not fools enough to try. A few Smiths were moved to madness. They somehow conceived that the whole story was derogatory to the Smith population, and they at once began to propagate a denial of the story. They organized groups to send out speakers, and flooded the country with pamphlets in open denial of the whole story. In the meantime the Smiths who laid claim were still receiving their own. Not a Smith was denied. After a time the Smiths who had received their heritage began to get together in groups. Compassion was expressed for the Smiths who were hostile to or ignorant of this message of riches. Smith societies were formed, voluntary contributions were made by its members, and Smiths were employed or supported by the general groups to go everywhere telling the story and persuading Smiths to come and claim their inheritance.

For a little while great enthusiasm prevailed. Smith proponents penetrated every city, town and hamlet in the nation. They went out into the country telling every discovered Smith the story of his heritage. A good many recruits to the Smith groups were made thereby, until at last it became common to have groups of Smiths who had received their inheritance in every city and town. Club buildings for them were erected. Certain ethical ideals were embodied in statements of social, economic and political principles. They began to feel that they had organized for social betterment, for the correction of political evils, for the establishment of schools and colleges to train Smith descendants, and to

build and maintain hospitals for the care of Smith invalids.

For a time these new enterprises created a new enthusiasm. But gradually it became apparent that the original main business of the Smith agents was being submerged in the management of Smith societies and the enterprises connected therewith. And gradually, too, the interest, enthusiasm, effort and energy of those appointed to bring Smiths into possession of their fortune centered around the management of Smith schools, colleges and hospitals—and Smith ethics and social ideals. Most of the original millions of dollars remained unclaimed in New York. Most of the Smiths of the world still live in relative poverty, under a strain and struggle of life that might be lightened. Most of them fall victims to the temptations that arise out of ignorance, poverty and bad social conditions. Slowly, under the new régime, enthusiasm waned, contributions fell off, the work languished, and the whole Smith proposition fell into disrepute.

I can imagine the first Smith who uncovered the inheritance living through all this, but with a breaking heart. He had done his best; he found the wealth; he caused the proclamation to be made; he sent forth the heralds; he had supposed that all that would be necessary was that the Smiths should be told. But his name was vilified, his purpose misinterpreted, and everywhere there was a strange indifference to him. Many now considered his name a personal offense.

I think I hardly need to apply my parable. A few Jews laid claim to the heritage of God. Jesus established title for Jewish sinners. He established, also, title for all sinners of the world, and sent forth his disciples to tell the story. For the most part, we have paralleled the folly of the Smith family; for the most part, the saved mem-

bers of the sinner family have lost enthusiasm for the Saviour and have diverted their energies, agencies and activities to the promotion of cultural societies, hospitals and schools, and the promotion of a certain social ethic which they stamp with his name. The first love passion wanes, contributions fall, and the churches languish. How the heart of Christ must ache! How the Master must yearn for a revival of that first love that would sweep through the world in a flaming fire of devotion to "Telling the Story!"

A Fatal Error

One error in Christian thinking frequently leads to much loss in the Christian program. It is the fatal error of mistaking an application of truth for an interpretation of truth. Applications may be many, interpretation is only one. There can be only one proper interpretation of truth, whatever its varied applications may be. An instance of this is the oft-repeated exhortation of Christian leaders, in promoting Christian missions, "If you cannot go, send!" The Great Commission has no such possible interpretation. It is never right to interpret that command of our Lord's to the Christian as, "Go *or* send"; he must "Go *and* send!" In other words—let it be repeated—the Commission involves every disciple of Christ in a personal effort to extend the kingdom of God in the earth, by the making of disciples, and baptizing and teaching them. In his intercessory prayer, the Lord Jesus prays for the sanctification of the disciples who are with him, in order that the world might know that the Father had sent him into the world; but he adds: "As thou didst send me into the world, even so sent I them into the world. Neither for these only do I pray but for them also that believe on me through their word; that they may all be one, even as thou Father, art in me,

and I am in thee, that they also may be in us; that the world may believe that thou didst send me" (John 17).

Not by Proxy

The Great Commission can never be obeyed by proxy. The church at Jerusalem was a local church; so were the churches at Antioch and Ephesus. In these cities the impact of the Christian group was made, not singly by the zeal of the apostolic leaders, but by the living witnessing of all believers in Christ. In the household of Cornelius, the audience gathered for Peter's message furnished an illustration of how group contacts are to be made. The centurion assembled his kinsmen and intimate friends, so that a great crowd awaited the preaching of Peter. At Antioch, where there were a number of prophets and teachers, the Holy Spirit directed that Barnabas and Saul, two of the number, should be designated for detached service under the Spirit's guidance. It seems certain, also, that their support was to be provided by the church as they went out to carry to other cities the same message that the church in Antioch would continue to voice. It is impossible to believe that that first selection of missionaries to go abroad with the message should be understood as relieving all the other members of the task of proclaiming the gospel message—as they experienced the grace of God in Christ. The command to make disciples is for those who stay and send as truly as for those who are sent and go.

Yet somehow, somewhere, somebody has succeeded in persuading the modern church that if the members give a little money to send one of their own group—or if nobody is willing to be sent, to support someone from another group—the whole church is therefore excused from participation in the Great Commission. How in-

credible! Surely, in this the churches have left that first love which prompted the making-known of the new-found joy of discipleship when first they knew the Lord. How sorely is Christ being wounded in the house of his friends! How dreadfully is a lost world being left to its own fate! How terrible the reaction of spiritual lethargy upon the church itself!

This may not be understood as discrediting home and foreign mission movements, or the cooperation of the churches in the support and supervision of mission fields and missionaries. It is not that these should not be done, but that the other and perhaps even more vital should not be left undone. Every church in American cities and in every rural section has its own pagan world lying about its own doors. Christ could not have ignored this great body of unbelieving, unsaved souls. In his Commission to the church to make disciples of all the nations, the inescapable emphasis must lie upon "beginning at Jerusalem." And although expansion from Jerusalem must follow, through Judæa and Samaria and to the uttermost parts of the earth, that expansion does not mean the abandonment of these successive fields as we move to explore and conquer. We are not engaging in a battle, but in a war. The struggle of Christ against paganism is an eternal struggle. There are ninety million unsaved pagans in America. A few Christian preachers and missionaries can no more reach this great pagan mass of humanity, than the handful of missionaries in the foreign field can adequately deal with paganism in other lands. No field is ever fully or finally won for Christ. Let the making of disciples cease anywhere, and paganism will engulf that place, and submerge the church that forgets its reason for being. The church must make conquest of paganism or be overwhelmed by it.

A Dream

A thoughtful layman, chairman of a board of deacons, related to his pastor this dream. He was in the church. When the congregation had assembled, they waited for the minister to bring the message. A number of people were uniting with that church. "But," said this thoughtful deacon, "in my dream I observed that they all came by way of the pulpit and none from the pews!" He then went on soberly to interpret his dream. He said: "I am aroused to the fact that our great church is leaving all the soul-winning to you; we have forgotten how to do it; we have lost the art of gospel conversation; we have no concern for the lost, no compassion for those who have missed Christ."

The church is sick with sleeping sickness. Churches should be like bee-hives in which one queen rules the workers; the drones are killed. When the hive becomes overcrowded the workers swarm, and then go out to build new hives and gather honey elsewhere. Every church should anticipate the work for a swarming time.

Motion Without Progress

The average church is so completely organized into various groups representing various interests as to have very largely the aspect of a religious machine, the operation of which requires all the time, interest and attention of its leaders.

The churches generally maintain a great variety of boards, committees, commissions, guilds and societies; but not ten percent of them maintain any group for direct service in winning others to Christ. These things ought not to be so. While they continue, the church presents to the world the aspect of motion without progress, of activity without reality. The reputation of

the church in the world rarely invites from the world any testimony concerning Christ and the life eternal. It is because of the indifference of the membership of our churches that non-church adults are so conspicuously and constantly absent from our worship assemblies. Not five percent of the average adult congregation, present at any service, are now members of some church; and the average age of the adult congregations of America is estimated to be forty years. Somehow the churches have persuaded the world that we do not believe that it makes any difference whether men are Christian or not. The manner of living of the average church member, even, leaves the world doubtful as to what it means to be a Christian.

Where shall a remedy be found? How shall this evil condition be corrected? Surely, in no other way than that everyone who names Christ shall make Him known, so that those about us without Christ shall never hear the last of Christ from us. We must pray for revival and renewed zeal.

Every believer, over against his own household, or his place of business, or his position in the street, must declare war against indifference to the obligations of the Great Commission—and the desperate needs of lost men and women. All, in short, must renew the actual business of winning others to Christ.

QUESTIONS ON CHAPTER II

1. *What two permanent revelations were made by the Holy Spirit at Pentecost?*
 - (a.) *What is the message of Pentecost?*
 - (b.) *What is the method of evangelization there revealed?*
2. *Contrast what Christ meant by his, "I will build my church," and our all too frequent church programs.*
3. *What agencies of the churches should be rededicated, and for what purpose?*
4. *Relate the "Parable of the Smiths."*
5. *What error in Christian thinking often leads to loss in the Christian program?*
6. *How did Cornelius gather a crowd to hear Peter preach? Can the command of Christ be obeyed by proxy?*
7. *Can you relate the church's program of evangelism to its mission programs?*
8. *Apply the lesson of the deacon's dream.*
9. *In the midst of the many committees and boards, what one interest of the churches is most often neglected?*
10. *How can a remedy for this be found?*

III. *Evangelize the Church Organizations*

OIL YOUR MACHINERY. There is an amazing wealth of this machinery already set up in the local church for efficiency in evangelistic effort. Presumably most of it was created to make the church more efficient in its major purpose, to win the world to Christ; little of the regular organized activities of the local church, however, is directed to this major purpose. The machinery is rusty through disuse and needs the new oil of revival. Or it has been diverted to other uses and should be recovered to its original purpose. Or its leaders have lost sight of the divine priority of soul-winning in the program of the church—and should be taught a more excellent way.

A Rededication

Without disrupting the present set-up of various groups in the church, use them also for soul-winning. Start with periodic efforts. Thus arouse interest; engage recruits; enlist volunteers; and train an ever-increasing number for this “work of faith, labor of love and steadfastness of hope” (1 Thess. 1: 3).

The Missionary Groups

In the average local church the missionary groups are women and girls. Under the direction of the pastor, or the president of the group, commit each group to a month of organized direction of its members to win someone, or some family, for Christ and the church. “The light that shines farthest, shines brightest at home,” should make a fine soul-winning slogan for a missionary

society or World Wide Guild. Or give the White Cross Society this for a slogan: "While we sew for their bodies, we will seek for their souls."

Follow these steps in preparation:

1. Collect in advance from each member the name of some friend who is not yet a Christian. Let the prudent leader keep this list, and keep it before the group. Encourage private and public prayer for those whose names are on the list for at least one month in advance of the directed effort.

2. Get teammates organized for prayer and visiting. We cannot improve upon the Master's wisdom. He sent his disciples out two by two (Luke 10:1). Let two agree together to pray for the conversion of the same person (Matt. 18:19). Praying for conversion must include prayer for wisdom and courage in visiting that one with the gospel invitation. Those who thus pray must seek to prepare themselves for telling others very simply how to be saved. Then, during the selected month, visit every person whose name appears on the prayer list.

3. Appoint a look-out, or survey, committee, to discover as many families or persons as possible who are not known to be Christians and members of a church. This interest should include all strangers and new families, as well as those long known. Their names should be included in the prayer and personal visiting list.

4. Launch the special month effort with an all-day meeting for prayer and counsel. Get in for brief inspirational messages during the day the best known soul-winners from your own and other local churches. By this means the fire may kindle upon other altars.

5. Instead of the usual monthly meeting of the group—for this month—have weekly meetings for reports of

progress, encouragement of timid workers, opportunities to introduce those who are being won to the new Christian fellowship, and for further praying together.

6. As rapidly as converts are won, bring them into the preaching and prayer services of the church. See that the pastor meets them, and knows of their decisions for Christ. Induce the new converts to make public confession of Christ. Expression deepens impression, confession makes committal, committal often means establishment in the Christian life, and prevents drifting. Obedience to Christ is the test of discipleship. Confession of faith must be followed by baptism and fellowship with other Christians in church membership. Fellowship in witnessing keeps faith alive.

7. Plan for a follow-up month. This effort should not end at the end of four weeks.

Deacons and Trustees; Men's Brotherhoods

These are permanent organizations. They should function vitally in the spiritual life of the church. Under pastoral guidance direct the efforts of the men to a three-month canvass to win men to Christ.

1. Apply the principles of the Every-Member Canvass for money to an every-family canvass of soul-winning.

2. In this effort no mention of finance should be made. Keep to the one purpose.

3. Undertake, for the first objective, to win to Christ and church membership every man and teen-age boy in every church family not now a Christian.

4. Add to this list, friends and acquaintances. Also include strangers and visitors to the church services.

5. Follow the general plan of organization suggested above for the women.

6. The old Baraca Secret Council group furnished a fine pattern. They went two by two to a definite person.

There is small encouragement to continue to pray for anyone to whom you are not willing to carry the gospel message.

7. Public confession of Christ, believer's baptism, and church membership must be kept as definite goals for those won by these efforts. Also, as fast as converts are won, include them among the workers. Often the zeal of a new convert becomes the strongest stimulus to the interest and activity of the whole group. Some years ago a young pastor led two young converts to join him in a pledge, each to catch his pal for Christ. Each convert won made a similar pledge. Thus came into being the "Catch My Pal" movement, which in a single year led more than 180,000 men to sign up as followers of Christ.

In Dr. Joseph Kemp's church, in Scotland, five men pledged each other and the pastor to pray for a revival, till it came. Their number grew to hundreds before a single convert was won. But in two years more than two thousand confessions of Christ were heard as a direct result of those prayers.

The Workers' Council

Here is the church's leadership contact with its youth. Through these workers the easiest, most natural and most direct contact is made every week with the entire youth group. It is the set-up for guidance in definite soul-winning. There should be a constant, threefold check-up of possible prospects for direct soul-winning effort.

1. Each teacher should have definite first-hand information of the class group. Are the members of the class members of the church? Do they give evidence of a real change of heart? Are they acquainted with the Church Covenant, and do they realize the solemnity of its obligations? Do they regularly attend the preaching

service? These facts can be determined only in frequent, heart-to-heart interviews.

2. The superintendent of each department in the youth organizations of the local church should compile—from information sought from teachers and leaders of class and youth organization groups—lists of those who should be won. This list will need frequent revision. The superintendents can add greatly to the effectiveness of the work by conferring with teachers and group leaders. They will encourage and stimulate interest. Marshall Hudson once proposed to give up his class of boys and quit teaching, under a sense of failure. But his pastor held him to his duty; prayed with him and led him to a new consecration. Out of that experience the Baraca movement for young men came into being.

The Workers' Council Meeting

The weekly meeting of the council furnishes the finest possible opportunity to keep alive the perennial revival in the local church.

1. Here each week let the pastor have ten or fifteen minutes to stimulate interest in definite soul-winning effort. He should show that it can be done!

2. The superintendent should follow with a call for reports of those won; and of definite efforts made by the members of the council.

3. Prayers should be directed toward special classes; and special prayer should be made for difficult cases.

4. Plans for a once-a-month recognition of those in the Sunday school, or young people's society, who have come into church membership, should be kept on the program.

5. This is one field in which all seasons produce fruit—if faithfully cultivated. There is a Yorkshire proverb applicable here, "It's dogged as does it."

6. Unless the Sunday school is made to feed the church, it will soon come to bleed the church. It will become an empty end in itself. It will be a cul-de-sac in which the church leaders are trapped and lost to another service which might be better rendered.

The Sunday School

Where there is no workers' council, or where the council does not militantly function, the Sunday school has a field of activity and an opportunity for service altogether its own. This opportunity can be made fruitful for the building up of the Kingdom, and the enlargement and enrichment of the church's life.

But if this is to be done there must be a direct and sympathetic cooperation between the general superintendent, the departmental superintendents, the teachers and the class officers. Assure this sympathetic cooperation, with a definite objective for soul-winning, and the entire teaching force of the church may easily be correlated and made effective in the accomplishment of the end desired.

It would be the task of the superintendents to inspire and direct the service desired. The soul-winning passion is a flame which if kept alive must be constantly fed by new fuel of enthusiasm for Christ and love for people. A Sunday school and a church can live at high spiritual tide, if they major on the high spiritual privilege involved in the Great Commission.

The teacher has an unequalled opportunity. The small group, with its attendant intimacies, makes golden treasure ready at hand. In such groups the teacher may present truth in so personal a way, with so direct an application to the conditions in the lives of the individual members of the class, that there can be no continued escape from the appeal of the gospel.

The teacher's own enthusiasm for Christ, his splendid loyalty in attendance upon the preaching services of the church, and his enthusiasm for all the work of Christ will become a contagion to the class members. Likewise, many meetings, chance or purposed, will provide ever-recurring new occasions for quiet words of encouragement for decision and of persuasion to a committal to Christ.

The teacher has also more than a pastoral opportunity to follow up during the week and at home the impressions made in the teaching of the lesson on Sunday. Wise teachers, with a sense of the value of personal contact and conversation, have been willing to pay the price of many hours spent in such intimacies. Think of the tremendous pressure a quiet talk in the teacher's home—after a cosy dinner or luncheon—would have on a susceptible boy or girl. For that matter, there is no better way, or place, to win a man or woman to Christ than over a luncheon table in a hotel, restaurant, or one's own home.

Train the Class. To maintain a definiteness of purpose to win every member of the class to Christ, and then to increase class membership in order to win others, will become in itself the finest inspiration for the training of young Christians in this one primary obligation and privilege of the Christian. It is easy to create a genuine enthusiasm in which every Christian member of the class will constantly watch for opportunities—and want to be trained for efficiency in the use of such opportunities. Here the teacher has the added strength of precept and example with which to fire zeal and direct service.

Church and School. The teacher and the cooperating members of each class can create an atmosphere which will permeate the church's life, and lift it from the drab

monotony of the ordinary church service to the fine level of a constant spiritual adventure.

To do this the teacher will of course set the example of attending regularly the preaching and prayer meeting services, and will use every persuasion and influence to induce the members of the class also to attend these services. Then, too, new converts must be brought into the church membership. They must be surrounded by the love and sympathy of the Christian members of the class—if there is to be a proper development of spiritual values. It is still true that it pleases God by the foolishness of preaching to save them that believe. Preaching, supported by such Sunday school activities, sympathies and cooperation, will assume new interest, new proportions of dignity, new efficacy in message, and will eventuate in “the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ; till we all attain unto the unity of the faith, and the knowledge of the Son of God” (Eph. 4: 12, 13).

Vacation Church School

A new field of evangelistic opportunity and effort is being recognized in the vacation church school, so deservedly popular in many American communities. It is unfortunate that an evangelistic emphasis was not recognized earlier in these schools as a major objective of their progress and development. What better field could be employed in the careful and painstaking instruction of children of junior and intermediate age, in the essential gospel doctrines of redemption?

In one church it was discovered that the junior boys and girls, as well as the high school contingent, were not only willing but eager to attend a ten o'clock evangelistic service in the church during the last week of the vacation church school. This hour was but the climax of all

the teaching and the objective to which all the teaching had moved. It was not difficult under these circumstances to reach these junior and intermediate groups with a gospel message.

Recently, a field day was held for the students of one of our theological seminaries, in which reports were made of the activities of various students during the summer. Superintendents of districts told of the eager cooperation of some pastors (and the almost total indifference of others). They related also their joy in the supervision of a fruitful effort to make the vacation church school function as an evangelistic opportunity. The workers in these schools told of their vital contacts with parents through the children. Their hearts were still aglow with memories of the eager earnestness of children in learning Bible texts and of their experiences of conviction of their need of Christ and their joy in surrendering to him. It was a thrilling experience to one listener, who was made aware for the first time of the great significance of this opportunity—and the easy access of so many trained workers to such a privilege. It was made manifest that the boys and girls were more eager for the Bible study than for the supervised playground privileges, or the craftsmanship so generously employed to hold their attention.

There is no limit to possibilities through these schools. All borders and limitations are easily broken down. Jewish and Catholic children can easily be induced by their playmates and friends to come in for such instruction. Racial distinctions do not need to hinder; and in communities where racial distinctions must be observed, segregated groups may easily be organized. Some Christians in every community will be found who can speak the language of any group, so that every one may hear in his own language the mighty works of God.

The brief period used by the vacation church school sessions can easily be supplemented by catechetical classes, permanently maintained or periodically established for the further instruction and guidance of those who have been vitally gripped by conviction and led to faith in Christ during the vacation church school.

Lay Preaching

One very profitable means of spreading the gospel message all too little employed in American churches is the use of lay preachers, either as individuals or in groups. In nearly all churches, however small, there will be found men who can speak well in public and others who can lead a song service—and enjoy doing so.

They should be encouraged, trained and directed. There is a wide field of proper and profitable service for them. Summer preaching in public parks, where not forbidden by law, will always have a hearing from the loafers and idlers on the benches. Street preaching provides a fine opportunity to reach multitudes. In most cities, even where street preaching is prohibited by city ordinances, public permits can be had from the chief of police or the mayor. Groups of young people will eagerly respond to the invitation to join a street-preaching band. They will sing and give testimony, especially if accompanied by the pastor or some leader of the church. Rescue missions are always glad to have competent lay workers both speak and do personal work. Small churches in the neighborhoods with part-time services are glad to open their doors and provide an opportunity for a special preaching service. As efficiency is acquired in this type of service, larger doors of opportunity will be made accessible to the workers.

It can readily be seen that there are tremendous values here. First, the training of many workers to the efficient

bearing of witness to the Lord Jesus Christ, according to his first commission to his disciples, immediately before his ascension into heaven: "Ye shall be my witnesses . . . unto the uttermost part of the earth," was a commission given to all the disciples even while he waited to ascend (Acts 1:8). It was through these witnesses that the gospel was carried everywhere, after the first persecution which broke out with the martyrdom of Stephen: "They therefore that were scattered abroad went about preaching the word" (Acts 8:4). It is evident that the first deacons provided by the agreement of Acts 6 were involved quickly in this kind of preaching. From this group both Stephen and Philip rapidly developed into evangelists of great power.

No church can promote and maintain such a lay service without receiving a constant stimulus for its own life. There is perhaps no other means so adapted to the discovery of latent possibilities for material from which ministers, missionaries and teachers can be recruited. It provides a means by which every member of the church who is willing to undertake a service can be recognized, trained, directed and employed.

One notable example of this type of testimony is found in the Highland Park Baptist Church, Detroit, Michigan, of which Dr. William Coltman has been pastor for twenty years. It is estimated that at least one hundred members of his church are employed constantly in the kind of service indicated above. It is understood that each of these workers is to attend one of the Sunday services in his own church, and all of them are expected to be at prayer meeting, with testimonies and reports which not only stimulate the service but also greatly encourage and approve the workers.

It will be seen that from such service inevitably there will be a constant stream of members coming into

the church. Those who have been led to Christ by the workers will naturally turn to the church sending such workers to them. It is interesting to know that it was a street invitation that brought Russell H. Conwell into Tremont Temple and saved to the kingdom of heaven one of the most efficient workers of the past generation. He has left ample proof of the value of a street invitation in the great Temple Church and Temple University in the city of Philadelphia.

Any church anywhere can have the benefit of this kind of normal Christian testimony. There are always unsaved neighbors, friends and acquaintances in small communities; there is always a floating population in the streets and parks of the larger cities. There are everywhere weak churches and debilitated churches needing help, and the stimulation that comes from an earnest voluntary worker with a vital message for Christ.

Perhaps nothing would be so conducive to a revival, or a vital spiritual experience, in the churches of America as the response to this opportunity and the employment of this means of multiplying the witnesses who carry everywhere the message of salvation to lost men. Millions who never hear the preaching in churches wait to be told that Christ died for our sins, according to the Scriptures, and rose again for our salvation, according to the Scriptures. Hundreds of thousands might be won by this simple expedient of multiplying the workers. It is a plan much employed in England, and in some of the independent churches of America (for example, that of which Dr. William McCarrol is pastor, in Cicero, Illinois).

The Use of Tracts

One of the most useful means of spreading gospel truth is widely disregarded by the churches. There is

an almost infinite number and variety of tracts written and published for the use of the soul-winner. Many of these are issued free of cost from certain endowed depots or colportage associations, and may be had for the asking. There are so many ways of distributing them as to leave one wondering why this easy and accessible agency is not more widely employed. Racks filled with them could be maintained in the vestibule of all the churches, attention to them could be inserted in the church bulletin, or occasionally announced from the pulpit, a librarian could be appointed to look after and replenish them and to stimulate interest in their use. It would also be a good thing for every church to maintain a modest fund to enable the pastor to publish tracts of his own for distribution by his people. He could thus cover the needs of his own locality, by his knowledge of those needs and his acquaintance with the people.

The substance of the tracts could be directed to making the plan of salvation plain, or the listing of great texts of warning and invitation from the Word of God. Striking experiences of conversion could be related, and terrible experiences of the ruin of sin involving not only individuals but homes and families—to warn and to woo.

Atmosphere

Keep alive in the church a warm evangelistic atmosphere. Only then will perennial fruitage be reaped. This is the task, primarily, of the pastor; but his efforts to create such an atmosphere should be constantly and intelligently supported by the members. This can be done by public prayer for the unsaved.

The pastor's preaching should always recognize the need of men for personal, definite commitment to Christ as Saviour and Lord. Invitations should be given. Opportunities should be made, and frequently, for those

who are interested to meet the pastor for guidance. In this effort to keep alive an evangelistic atmosphere nothing equals the frequent public confession of Christ by newly won disciples. There is a freshness and glow about that experience which is inescapable. In such an atmosphere it will never be unnatural, awkward or difficult to introduce others to Jesus Christ.

Special Ushers

Where congregations are large enough to warrant this procedure, the evangelistic atmosphere is greatly stimulated by assigning special seats to selected workers. Seats are reserved for the worker at the end of a pew. From this vantage the worker can observe an assigned section of the congregation. He can take account of the presence of strangers in his section. Also, he can observe any display of interest. The hand lifted in response to the minister's invitation, the head bowed in prayer or the unbidden tear upon the cheek, will at once invite a courteous offer of help. The worker can offer to go with such an one into the enquiry room or to introduce him to the minister at the close of the service. This maintains in the congregation an attitude of expectancy and the habit of preparedness. These special workers should gather about the pastor from time to time for instruction and conference.

The Evangelistic Meeting

In the local church an occasional series of special evangelistic sermons will always prove fruitful. There will be within reach those needing to be reached for Christ. Under the preaching of a carefully selected and competent evangelist there will be no need for high-pressure methods, or evidence of any objectionable

emotionalism; and the results will be abiding in spiritual value and practical returns.

The Final Word

It must ever be remembered that each and all of the above efforts must be made under the immediate control and guidance of God the Holy Spirit. Without him all such efforts are sure to fail. It is his to take the things of Christ and reveal them to men. No one can call Christ Lord, save in the Holy Spirit. Without him, people may be induced to join the church; but they will disappoint the church, and the church them. But it is still true that when the Holy Spirit comes upon the waiting churches they receive power to become effectively Christ's witnesses, at home in the local church as truly as to the ends of the earth.

Promise to the Soul-Winner

There are wondrous promises scattered here and there throughout God's Word that belong to the winner of souls. Every Christian should know them by heart, and cherish them in his heart. He should find them a constant inspiration to make soul-winning a larger purpose and pursuit of his Christian testimony. Here are some of these promises:

"He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him" (Ps. 126: 6).

"The fruit of the righteous is a tree of life; and he that is wise winneth souls" (Prov. 11: 30).

"Cast thy bread upon the waters; for thou shalt find it after many days" (Eccl. 11: 1).

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper" (Eccl. 11: 6).

"Blessed are ye that sow beside all waters" (Isa. 32: 20).

"And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12: 3).

"And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men" (Matt. 4: 18, 19).

"My brethren, if any among you err from the truth, and one convert him: let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sin" (James 5: 19, 20).

"Teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world" (Matt. 28: 20).

As a climax of all these promises, note the promise of the daily presence of the Lord Jesus Christ with those who make disciples to him. That is a particular, peculiar and ever-present promise to the soul-winner. Concerning it Livingston was wont to say: "My Lord is a gentleman of such exact honor that when he has promised a thing, that is the end of it." Absolutely and certainly those who engage in the business of winning souls to Christ may count on his unfailing presence, and that he will make his presence known in the richest and most blessed of experiences. If in no other way, yet surely in the enlargement and enrichment of fellowship with the Father, the Son, and those to whom the Father and Son are made known.

QUESTIONS ON CHAPTER III

1. *What is meant by, "Evangelizing the Church Organization"?*
2. *What was the original purpose of the various group organizations in the churches?*
3. *How may the women's missionary societies be engaged actively and sympathetically in soul-winning?*
4. *How can the youth groups be enthused for personal soul-winning?*
5. *In what way can the deacons join in effectively furthering the evangelistic program of the churches?*
6. *What was the "Catch My Pal" movement? Can it be used again?*
7. *Explain how "The Workers' Council" may be made effective as an evangelistic agency.*
8. *Outline procedure in meeting.*
9. *How can the Sunday school cooperate?*
10. *How can the Sunday school organized class be made a vital soul-winning agency?*
11. *What influence should a teacher exert to bring the whole class into the preaching service of the church?*
12. *Indicate the contribution lay preachers can make to keeping the soul-seeking passion alive in the church.*
13. *Show how the vacation church school may become evangelistic in purpose and power.*
14. *What about an evangelistic atmosphere in a church?*

IV. *Fishers of Men*

"COME, FOLLOW ME and I will make you fishers of men," is generally considered a soul-winner's text. It is that and more. The Master was speaking to young fishermen. He naturally used a figure of speech in keeping with their experience. Had he been talking to teachers, he would probably have said, "I will make you teachers of men." For the purpose of our study let us take this figure, "Fishers of men." I was once asked how I kept my "net" full of "fish"—this in reference to the fact that I have maintained an evangelistic ministry for more than forty years, believing that the normal purpose of New Testament preaching is a perennial evangelism.

How to keep the net full of fish? Ordinarily men do not use a net except for commercial purposes. Little sport fishing is done with nets. Use a line. Angle. Cast. Troll. Set out a trot-line. Study the habits of fish. Fish where the fish feed. If you wish to catch fish you must be willing to use a lot of time; and bait; even to catch few fish. Also you will discover that there are fish in nearly all waters. And that even the little ones pull interestingly.

The knack of the fisher must be applied to the business of winning men to Christ. To succeed in soul-winning one must use every gospel means. It was in this connection that the apostle Paul wrote, "I become all things to all men that by all means I might save some." You must keep your heart full of sinners. You must be willing to risk your Christian life on a passion for souls. You must make constant use of the gospel message. It is

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the only line you dare cast; the only net you can spread successfully. Paul writes to his young friend Timothy: "Preach the Word. Be urgent in season, out of season; reprove, rebuke, with all long suffering and teaching. Do the work of an evangelist and so fulfil thy ministry." In the salvation of men it is well to create an impression of interest, so that people who are interested, lost, or concerned, will feel that they can come and find sympathy, understanding and help from you.

Cultivate the habit of looking for and recognizing opportunities of doing personal work. You will find these opportunities in marriages and funerals, and similar casual contacts, in many unexpected places.

There is nothing more certain than that many people who seem to be indifferent have an inward yearning to get right with God. They yearn for peace, and the assurance of God's forgiveness, and the realization of spiritual fellowship. One who is looking for opportunities will find them in almost infinite variety of circumstances and conditions. Henry Ward Beecher once said, "I see everything through homiletic eyes." That is, Mr. Beecher was continually looking for illustrations of the gospel message and the opportunity to make it plain. Every Christian should see life through the soul-winner's eyes. That is an attitude of the mind which creates opportunities. The Holy Spirit cooperates with that type of mind. He will provide the open door at the opportune time—and the circumstance which makes approach easy and natural.

One pastor found it exceedingly profitable to keep a loose-leaf book-list of all the people he met whom he knew not to be Christians. He prayed for them. He called on them. He asked for the privilege of talking to them about Christ. He taught them how to become Christians, and persuaded them to a decision for Christ.

It was a habit of his to write in a red ink entry, carrying the date of decision, against the names of those whom he led to Christ. That was a most fruitful and satisfying practice. Many of these persons were brought to Christ, led to confess him, to follow him in baptism and to find fellowship in the church.

Also, that pastor's cup of joy was continually full. There was no staleness in his ministry. Every Sunday he looked forward to the public confession of Christ by someone he had led to accept the Saviour during the week. A habit like that is proof against haphazard efforts. It provides for checking up on your own activities and following up interests and efforts already begun. And it has the cumulative values of habit.

The Holy Spirit has a great many avenues of approach to the souls of men. In the most unexpected way, time, and place he will bring conviction from your witness for Christ. One minister, of a great church, invited those who were scripturally qualified to partake of the Lord's Supper. Several weeks later a highly cultured and educated woman came to make her confession of Christ. Her testimony was that that invitation had brought realization that she had no part in Christ, and therefore was not qualified scripturally to come to his table. A little girl, visiting in a beautiful home, said to the hostess, "What a lovely home for the Lord Jesus to come to! Does he come often?" Her hostess, with a quick catching of her breath, said, "Darling, he has never been invited. But we do invite him now, and trust that he will come to make this too his home."

Places to Fish

There are so many places to fish that one wonders that any child of God, with a soul-winner's passion, can ever miss his opportunities; or knowing the fascination

of soul-winning, can ever fail of the passion to win souls to Christ. Let me suggest some of the places.

Write a letter. You can say intimate things in the finest way in a letter. You can be assured that the letter will be read with no opportunity of answering back. The answer can only be made to Christ, or the Holy Spirit, who accompanies it. A young woman came to ask help for her father. I did not know him, but I wrote a letter asking him to come to my office for a visit. He came, within three days. He was led to Christ; then his wife. They became among the most efficient of our church membership. Sunday school children have been won by my letters. A young man in a distant city, whom I had never seen, an infidel, was led to Christ by a letter which his sweetheart asked me to write.

Invite a friend. Bring him to your home or office. Take him for a ride or a quiet walk. Get the prospect on your own ground. An eminent pastor has said that the most profitable call he ever made was a "possum hunt," to which he was invited by a man to whom he had found no other approach.

Cultivate a family. Make them your friends. Establish with them a habit of Christian conversation. Bring them with you to church. Make them acquainted with your minister. Introduce them to other Christian friends. In a certain city there was a church that had not one single baby in the families of its members, and no young people in its congregation. Fourteen months after the settlement of a new pastor there were one hundred and twenty babies on the Cradle Roll; and a class of forty young men, meeting each Sunday; and a like group of young women, taught by a faithful Christian woman. How did it happen? The pastor watched the newspapers and listened to community gossip. Every time a baby was born he called, asked to have the baby on his Cradle

Roll. He got them, for nobody else thought to do it. Every time he met young men or women, he cultivated them. Directly they were his friends—and then members of his congregation.

Offer comfort. There are many who sorrow. Sorrows come through loss of friends, or health, or fortune. There are many who are lonely, who are looking for friendship. There is perhaps no richer opportunity in any city than that which would come to one who has a heart full of sympathy for the lonely and sorrowing.

Build an atmosphere of interest, sympathy and concern for the salvation of others. Make for yourself a reputation of concern for souls, and the unsaved, the troubled, the distressed of heart, will come to you. When David championed the oppressed, though he went to the wilderness and dwelt in the cave of Adullum, at once his kinfolks went down to him; “and everyone that was in distress and everyone that was in debt and everyone that was discontented (bitter of soul) gathered themselves unto him.”

Everywhere in our modern life there are men who fit that description who will follow the way to our greater David, if we but make the secret of his presence known, and the way to him accessible.

The Quest for Souls

Soul-winning is the most responsible business, interest, activity, ever undertaken in any realm of human life. It is a responsibility born at once of obligation to God and obligation to man. It is the administration of a sacred and solemn trust. Upon the faithful administration of that trust depends the success of God’s plan of redemption and man’s hope of salvation. It is a responsibility which can be weighed only in the scales of eternity, and measured by God’s estimate of the value of a soul.

A Thrilling Adventure

Soul-winning is the most thrilling adventure upon which any human being ever entered. In the realm of that effort lies the battle-ground on which all the forces of good and evil are engaged for the conquest of man-soul. There the malignant spirits and powers of the under-world; there the devil and his angels war against the Holy Spirit; there are engaged all the fatal influences of evil and the finest influences of righteousness. On the one side is the unholy power of this world, with its lures of the senses and the indulgences of appetite; on the other the call of the world to come, the appeal of the spiritual, the response to the unseen realities. Surely, no soldier of fortune ever had so romantic an incentive and so thrilling an adventure as that which comes to the soul-winner with every new grappling with the powers of darkness, in a conflict for the possession of souls for the kingdom of heaven.

A Fascinating Experience

Soul-winning provides the most fascinating experience known to man. Herein lie all the interests involved in man's search for God, his hope for immortality and his response to the powers of the world to come. The effort to win a soul to Christ is an experience which never becomes stale. There is a new fascination in every new effort. The unpredictable varieties of qualities and personalities, ever-changing circumstances, the ever-renewed period of breathless waiting for a new decision, make this indeed a constantly renewed fascinating experience.

A Satisfying Labor

Soul-winning is the most satisfying labor in which man ever engages. More values are involved, more in-

terests concerned, than in any other—for all human relationships are included. The personal relation of individual to individual, the atmosphere and conditions of home life, the attitude of children to parents and parents to children, social, economic and political matters as affecting the social body, all these center in the question of saving souls. "They that turn many to Christ shall shine as the stars forever." That is reward for labor, surely. Reward enough is here to satisfy the most insistent demand. No other labor is competent to change the whole stream of human thought and action. But the soul-winner does make the drunkard sober, the harlot chaste, the weak man strong. The soul won to Christ finds the eyes of his understanding opened, the ears of his soul made sensitive to the still small voice of God. He learns how to throw away the crutches of the lame and walk upon the feet of life made strong; competent to deal with all life in right relation to God and to man.

A Debt of Gratitude

The soul-winning business is "the previous question" in all discussions in the parliamentary practices of Christianity. It is a business in which the Christian should be moved by many considerations. The grace of gratitude alone is enough to keep the redeemed forever telling the story of redemption. The amazement of the Master was evident when, though ten lepers were cleansed, only one returned to give thanks. In the enthusiasm of his new experience, the man from whom Christ cast out the legion of devils begged the privilege of joining the Master's party. But a more vital thing was needed: "Go home to thy friends and tell them what great things the Lord has done for thee, and how he saved thee." There is the story of a little lad leaving the

hospital after a successful operation by a skilled surgeon. What seemed to be a permanent lameness had been relieved, and he now walked as other boys. He put his arms around the doctor's neck as he bade him good-bye and said, "My mother will never hear the last of you from me, Doctor." Surely no less than that should be the grateful attitude and purpose of every soul redeemed by the power of Christ.

The Constraint of Compassion

If there is any gratitude to Christ for all our healing, the compassion of Christ for lost men and women must become part of our compassion for them—if we share his Spirit. How often is it said in the Book, "Jesus seeing the multitude was moved with compassion." I know a city that maintains an endowed institution—with a fully equipped staff—for stray dogs, whose citizens take small account, if any, of a thousand cases of missing persons on the roster of its police force! I know Christians who are more concerned about cruelty to animals than they are about the loss of a human soul! I know churches that are more concerned about feeding the bodies of orphans, children left without earthly parents, than they are about feeding the souls of the orphan children of God, famishing on the husks of worldliness! We should be moved to constant soul-winning since there are bountiful interests to be received on our investment of time and effort. Every soul redeemed from the power and domination of sin is a new citizen in the Kingdom of Righteousness, a new recruit in the army of Christ that battles against the gates of hell. The greatest moral dynamic in the world is human life brought into accord with God, whose energies are thus automatically released in perpetual warfare against every form of evil. The redeemed man is instinctively opposed

to the liquor traffic, to vice and crime, to the social evil, and to the exploitation of children and women.

Soul-winning provides that needed stimulus to spiritual living that keeps man perennially on the moral *qui vive*. There is no other source of that moral alertness that maintains a warfare against the base and ignoble, against that kind of friendship with the world that is enmity against God, comparable to that consciousness of God which arises from a constant effort to turn men to righteousness. The lure of the unseen world, the reality of spiritual force and personality, and the abiding hope and confident assurance of that highest of all future rewards, will be fulfilled to the obedient disciple when at the last his Master pronounces his, "Well done, thou good and faithful servant!"

QUESTIONS TO CHAPTER IV

1. *Why did Jesus apply the phrase, "fishers of men," to the first soul-winners?*
2. *How can one "cultivate the habit" of soul-seeking?*
3. *Tell how one pastor used a loose-leaf book for prospects.*
4. *Point out some avenues of approach to souls used by the Holy Spirit.*
5. *Name four good places to fish for men.*
6. *What can be said about the "quest for souls"?*
7. *Discuss soul-winning as:*
 - (a.) *A thrilling adventure.*
 - (b.) *A fascinating experience.*
 - (c.) *A satisfying labor.*
 - (d.) *A debt of gratitude.*
 - (e.) *The constraint of compassion.*

V. *A Pastor Should be a Soul-Winner*

THE PASTOR is a busy man. He must administer his office, preside at meetings, preach many sermons, visit the sick, perform marriages, attend class and group meetings in his church and be at home and in his office to all visitors. He must sit on various committees of his denominational boards, and organize movements of denominational interest. He must attend many meetings to cooperate with other Christians in community projects. Yet he has only seven days a week, each with only twenty-four hours! He must give some time to home and family!

The pastor is a busy man whose interests are on high and holy things. He gets tired, like other people. He often feels the need of being preached to, often yearns for sympathy and understanding. None of these things should be discredited or discounted. He must do them because he must. But he must use them as a machine through which to conduct the real business of his pastorate. He must not take the machine too seriously.

In all the busy multitude of things he must keep the major emphasis of his heart and mind on winning men to Christ, and must give some time definitely to this undertaking. He must train himself to be efficient at it, and alert for opportunities. He must weep over the erring, lift up the fallen, care for the dying—"tell them of Jesus, mighty to save."

Let the pastor keep before himself one perennial imperative: He must win men to Christ—or his ministry will go stale. He must win men to Christ—or his church will cease to grow. He must win men to Christ—or he

will fail in fulfilling his ministry. A certain wise old preacher used to say, "Keep the baptismal waters troubled and all problems of the church will adjust themselves." A deacon whom I knew and loved was accustomed to remark to me, "Make your current deep and the stream will eddy your difficulties." From the soul-winning ministry healing streams continually flow through the church's life. There is an inner sense of satisfaction that the church is performing its natural function as the bride of the church in bearing children to Him. There are many by-products of such a ministry, accruing ever-increasing values of personal, domestic and social qualities.

I recall a certain family, of many children and seemingly indigent parents. There was every appearance of poverty, mental and social as well as material. They were literally "down at the heel." One boy of that family came to church and was won to Christ. He brought his brothers and sisters, and finally his father and mother. The whole family was rehabilitated in self-respect and economic independence—a transformation that no part of the congregation missed.

The author of the letter to the Hebrews admonishes: "Obey them that rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account" (13:17).

Woe betide the pastor who becomes merely the administrator, the executive, the organizer, the good mixer or good fellow! One pastor acknowledged to his congregation, in an hour of great searching, that he had been content to be socially popular; but now he pledged himself to lead them spiritually, and care for their souls, whether his pastorate continued a long or a short time.

There was a notable pastorate in the Ninth Street Church of Cincinnati, Ohio. A former minister of that

church had a great soul-winning passion. Something happened, changing his emphasis. In Chicago he established a community institutional center. He served soup, bread and old clothes to the poor. He helped many to get jobs. In short, he administered an institution. Toward the end of his life he confessed to me with deep pathos: "I once had power with God and with man; but I have it no more. I wish I dared pay the price to recover that power." Nothing cements a pastor's people to him more strongly than winning them to Christ. No family can be indifferent when the wayward boy or headstrong girl is won, or when the long-indifferent father or the worldly mother is led to Christ. There can be no substitute for this soul-winning passion.

Use others directly in this most profitable and fascinating service. There are in the congregation those who should be willing to undertake it—if shown how—and who should be made to feel that it is a matter of supreme importance. Organize groups to study soul-winning methods. Devote a whole sermon, from time to time, to arousing and instructing the membership in this local application of the Great Commission. That certainly is as sane and reasonable a proposal as preaching on foreign missions, or money, or denominational loyalties. It is likely to produce far more practical results.

Evangelistic Meetings

Hold occasional evangelistic meetings. If the pastor prefers or is willing to do his own preaching, he will find it very profitable. Let him arrange to preach every night for three weeks. Claim the personal loyalty of the congregation in personal support of the effort, and show them how they can cooperate by attending, by fetching friends, by personal work, and by the contribution of

money to make the service attractive. Use an outside singer and paid newspaper advertising. Organize a "Win one," or "Catch my pal," or "Fetch a friend" group. Recognize in the services those who invited and those who brought friends.

There will be four Sundays included in the three weeks of meetings. On the first, preach in the Sunday school to the juniors. Give them an invitation. Send those who respond home to tell their parents, and to talk about their decision for Christ at home and at school among their playmates.

On the second Sunday morning speak to the intermediates, and the young people's groups, segregated. Induce those who respond to come forward at the later preaching service to make the proper confession of Christ. Then organize once-a-week classes to instruct them in church membership and the Christian life.

On the third Sunday morning preach to all the women's groups at Sunday school, and induce those who respond to make public confession at the preaching service. Thus, step by step, you progress throughout the church and church homes. There is an atmosphere of expectancy when, on the fourth Sunday morning, you speak to all men and older boys in the Sunday school about Christ.

Sometimes it is well to bring in an outside evangelist and a good singer—who will avoid sensationalism. Around them a new interest may be quickened in the community and larger efforts may be organized by the pastor—free to undertake that organization. No such ministry, of any pastor in any field of action, and no church where such a pastorate is undertaken, are ever likely to deteriorate. Soul-winning atmosphere and activity will provide a constant spiritual tonic. Cultivate both.

Some Soul-Winning Don'ts

Never lose interest. The issues at stake are too great. The disaster of cooling passion or failing vision here is too swift and certain.

Never be discouraged. There is no place for discouragement for one who persistently seeks to win men to Christ, though there may be reasons and occasions for disappointment. Isaiah wrote, of the coming Christ, "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth; I have put my Spirit upon him; he will bring forth justice to the Gentiles. He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth. *He will not fail nor be discouraged*, till he have set justice in the earth; and the isles shall wait for his law" (42:1-4). You may find seasons and circumstances when it is difficult to reach people for Christ; when there seems to be a general hardness and unresponsiveness; you may find individuals stubbornly indifferent; you may seem unable to make an impression; people may even criticize you for undertaking a thankless service. But—remember Judson's famous answer to the missionary society official. After seven years without a convert for Christ, in Burma—where he was investing his life—being asked what were the prospects now, he answered with a supreme confidence: "The prospects are as bright as the promises of God."

Whatever the outward circumstances or seeming conditions, you may be assured that when you undertake to win people to Christ, the Holy Spirit is always with you, approving your work. The Word of God is with you, and it is sharper than any two-edged sword, entering

into the very joints and marrow of the soul, piercing, quick to discern the thoughts and intents of the heart. The judgment of the sinner is with you; he knows you are right, and is warned by the message. The conscience of the sinner is with you, accusing or else excusing him, and warning him that he must appear before the very judgment seat of Christ to give account of deeds done in the body. Never be discouraged.

Never be offended. Any seeming discourtesy to you is really not meant for you, but for Christ whom you represent. Surely, no one can treat you worse than he is treating Christ in rejecting him. You are a teacher, a guide, a "way-shower." You must be gentle and forbearing with the ignorant and erring. Keep yourself out of the picture. Only thus can you focus the attention of the sinner upon Christ.

Never argue with the sinner. Induce him to promise to sit quietly without response until you have shown him the way, and brought him the word of Christ. Argument about baptism, or what church to join, or any other debatable religious question, is utterly profitless. There is only one problem for the sinner, *sin*. You are a physician of souls. You must diagnose the sickness and prescribe the remedy. And you must do that even though the person become abusive. It is not you who is concerned, but Christ.

Never miss the real issue. That issue is whether the person will receive Christ as Saviour. Confess him as Lord. Do not be concerned as to what the sinner thinks of you now, but be concerned about what he will think of you in eternity—if he lose his soul through your neglect! On the other hand, think of the joy with which he will greet you in "the house not made with hands," if you turn him to Christ now!

Never rely on yourself. "This kind goeth not out but

by prayer." Here "the arm of flesh will fail you, you dare not trust your own." Gird on the sword of the Spirit! Use the Word of God! Engage the prayers and fellowship of other Christians! Never nag. You have no right to bore or to distress anyone. It may break your heart to see your friends stubbornly resist the Holy Spirit, but if they will not, they will not; and when you have borne your testimony, lovingly, faithfully, persistently, you must let them make a choice, even if that choice wastes their lives in this world and sends them into eternal darkness in the next.

Never fail in prayer. Pray for wisdom—and for guidance as to the time and circumstance of approach. Pray for right words in presenting Christ, and for self-mastery in the face of difficulties. Pray for the conviction of the Holy Spirit, according to the promises of Christ—"and he, when he is come (to you) will convict the world in respect of sin, and of righteousness, and of judgment" (John 16:8).

Never leave the sinner to think it over. Never stop short of persuasion, but be urgent in persuasion to an immediate decision for Christ, and a prompt confession of him. There is no guarantee of further time, no assurance that the Spirit of God will not withdraw his help. Therefore, be urgent in season and out of season. "Knowing the terror of the Lord, persuade men." "Compel them to come in."

Never leave anyone you win until the whole Great Commission is fulfilled. The sinner won to discipleship must be baptized; and the baptized disciple must be taught all the things commanded by Christ.

QUESTIONS ON CHAPTER V

1. *Indicate the pastor's many duties.*
2. *What perennial principle should be first in the pastor's purpose?*
3. *Relate how one boy won to Christ redeemed his whole family.*
4. *What impresses you in the experience of a former pastor of the Ninth Street Church, Cincinnati?*
5. *Is it wise to use others than the ministers? How?*
6. *Outline the organization of an evangelistic meeting, and indicate its personnel.*
7. *How best may the Sundays be used in such a campaign?*
8. *Quote six soul-winning Don'ts.*
9. *What is the place and direction of prayer in evangelism?*

VI. *Neglected Fields*

THERE ARE MANY FIELDS of opportunity for winning people to Christ that are left almost entirely uncultivated. The ordinary and frequent experiences of every-day life provide the richest of them. Christ's commands to Peter indicate the simplicity and directness with which He would have us deal with commonplace experiences, "Feed my lambs," "Tend my sheep" (John 21:15, 16). Paul urges the elders at Ephesus: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit has made you bishops (overseers) to feed the church of the Lord which he purchased with his own blood" (Acts 20:28). Primarily, of course, this applies to the pastor, but it may, with all propriety, be applied to all Christians, especially to those older and richer in experience.

Many Neglected Fields

Isaiah counsels of the wisdom of sowing beside all waters. He employs the same figure as Solomon who, out of his worldly wisdom, admonishes to cast our bread upon the waters, for we know not which shall prosper—this or that.

Where then, are some of the occasions which furnish opportunities?

Marriages. Where hearts are tender and sensitive, and easily approached with counsel. Reflect that for those who are being married all the future is involved. Happiness, peace and contentment are in the balances for them. The atmosphere of the home, the training of children, wisdom for all life's intricate problems are

involved in that crucial hour of the marriage vows. Give them a Bible, and mark a passage. Promise to call and talk to them about Christ. Capture a home, as you would capture a citadel, for Christ. When you have won a family and a home to Christ and led them into church life, you have strengthened your church and enlarged the Christian society in which you will find an ever-happier life.

Funerals. Again, here is tenderness and sensitiveness of soul. Bring them comfort in the name of the Lord. Point them to Christ as a source of all comfort. Dwell tactfully upon the uncertainties of life. Warn to be ready for all the experiences that may come through loss, suffering or death. Impress upon the living the right their families and friends have to a testimony that they are right with God. Only one percent of death-bed repentances are genuine.

Sickness. Anxiety, distress of mind and heart, point to trust in God. Use Matthew 6:27. Fear is a foe to health and to God. Use good judgment as to when to talk to the sick, and what to say. Follow up your first call on the sick with one to the convalescents. Remind them of God's goodness in healing. Appeal to their sense of gratitude for the healing of the soul as well as the healing of the body. Urge acceptance of Christ. Remind of the wisdom of being ready for life and death.

New people. Read the news personals of the newspapers. Form an intelligence bureau among your friends. Find out about new people. Call. Send others. Show kindness to the strangers. Somebody will catch the stranger in the hour of his loneliness and readjustments; why not capture him for Christ?

The odd sparrows. There are some in every community. The man or woman of whom nobody takes account; the hopeless cases; those whom nobody ever

expects to see converted; the people who never go to church.

Some of my happiest experiences have been with people of this sort—the ostracized, the excommunicated. So many of them are on the defensive with themselves and against society. Show them “the kindness of God.” Nothing wins like love. It was the testimony of a fallen woman, who was kissed by Maud Ballington Booth, that she “was loved up from the pit.” It was to Mephibosheth, the man with the lame feet and a terrible inferiority complex, that David proposed to show the kindness of God. Paul admonishes Colossian Christians: “Put on therefore as God’s elect, holy and beloved, a heart of compassion and kindness.”

Your daily companion. The boy or girl who walks with you to school every morning, the neighbor with whom you visit over the back fence, the servant or employer with whom you work, the friend with whom you share your leisure or recreation and to whom you look for sympathy and association, these are your opportunities. The family not yet Christian, the children who without Christ are growing up to build other Christless homes—charming people, but ignorant of your Saviour, without God and without hope in the world—these are people you may win.

On a railroad train one day, a commercial traveler confessed to me that for a whole year he had hoped that someone would speak to him about Christ. He had called a number of times upon an eminent minister in a city which he visited—because he admired him—hoping that he would talk to him about Christ; but nothing was ever said! He spent much time in the store of a prominent merchant, whom he knew to be a Christian, hoping that he would tell him about Christ; but nothing was ever said!

The casual acquaintance. The man you sit by in the restaurant, in the street-car, or at a banquet, those whom you meet at the homes of mutual acquaintances. A friend told me of his physician, who was not a Christian. He gave me the doctor's name. One day I dropped into his office; found a way to get an invitation from him; got into his home; led him to Christ. He was a splendid physician, now long since attained to eminence. His services as a physician saved the life of my son, smitten with cerebro-spinal meningitis. But for the peculiar gift of diagnosis and the highly trained mind of this physician, whom I had led to Christ, my own son would have died, and the world would have lost his services as a physician. I would not have known the doctor had I not won him for Christ. What a tremendous reward for the following up of a casual introduction!

At the church service. There is always somebody interested, aroused, or convicted by the message of the service. A man who put his hand up for prayer in the service seemed utterly dumbfounded when a number of people spoke to him before he left the service. He said he had traveled the country over and had asked for prayer in many churches, but this was the first time anybody, anywhere, had seemed interested in his concern. It was easy enough to win him to a decision for Christ, and to bring him into the church membership.

Your own home. Guests who come to visit may be won to Christ. Courtesy from you to them demands that you tell them the best thing you know, and that is of course about the Lord Jesus Christ. Courtesy from your guest requires that he listen to what you say in the intimacy of the heart-to-heart home talk. That were so much better an investment than the idle hour at the bridge table! I know a man who spent twenty-two years of his life in prison, in short terms, for one recurring

habit, that of theft, growing out of gambling. His simple testimony was that a Christian woman had taught him to play cards while he was her guest. She might have won him to Christ!

Follow up. Use every indication of interest, every opportunity to continue a testimony, instructions or persuasions. One of the most efficient of all the churchmen I have known was induced to come to church only after the seventh visit from the same Christian woman. The life insurance agent feels that he has accomplished much if he sells a policy to one out of fifteen prospects. The salesman comes again and again. The physician does not cease his visits if the first diagnosis or prescription does not procure immediate health. The teacher must apply the same lesson to the same dumb mind over and yet over again. There is no place for discouragement for the soul-winner until the last deliberate refusal to yield to Christ. Apply to this business the exhortation of the apostle Paul to the Corinthian church: "Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord" (1 Cor. 15:58).

QUESTIONS ON CHAPTER VI

1. *Where are the richest fields of endeavor to be found for the winner of souls?*
2. *How may marriages be used as an occasion for Christ?*
3. *Make an opportunity for the Lord Jesus at all funerals.*
4. *Comfort in sorrow or sickness opens many doors for Christ.*
5. *Who are the "odd sparrows"?*
6. *Tell how you may use your daily companionships advantageously.*
7. *Relate a railroad train experience.*
8. *What chance at the church service?*
9. *Are all the loved ones in your home saved?*
10. *What value attaches to follow-up work?*

VII. *Words of Counsel*

MANY TIMES in the responses made by my fellow Christians, who are being urged to soul-winning work, the same questions, or objections, are raised. The answers to them are comparatively simple.

How Can I?

Get the person alone whom you would win to Christ; preferably on your own ground, that is, in your home or office, or by invitation in some room of the church. Invite a friend for a quiet walk; or take him for a ride. On the Pacific coast there are Christians who hitch-hike in order to talk about Christ to those who give them a ride.

Be sure to get the prospect where you will not be interrupted. More than to any other interest in the world, a human being should give all his attention to dealing with God. Let your circumstances, if possible, be conducive to full concentration both for yourself and your unsaved friend.

Make much use of the Bible. Learn by heart a few well-chosen, appropriate texts. Quote and apply them to the need of the person to whom you talk. These texts (e. g., Psalm 14: 1-4; Romans 3: 23) should deal with the fact that the person is a sinner. They should also point him to the fact that being a sinner, he is now lost. (e. g., John 3: 18; Romans 6: 23.)

Point to the remedy, as in 1 John 1: 7-9; 1 Corinthians 15: 3; Isaiah 1: 18 and 53: 4-6. Urge an immediate decision (Proverbs 27: 1; Romans 6: 16). Request the person to sit quietly until you have shown him

the will of God. Offer to pray with him, asking the Holy Spirit to help him to the right decision.

Deal with Youth

Learn from the Master himself the tremendous significance and importance of winning young men and women to Christ. Nearly all the cases recorded in the New Testament where Christ called people to himself are instances of young men and women. The church statisticians tell us that ninety-six percent of all the people who ever become Christian are converted before they are twenty-four years old.

Observe that in Christ's approach to young folks there are no accusations of sin, no threatenings of hell; but an invitation to change the outlook upon life; to make a momentous decision in the committal of self to follow Him, at all costs. This invitation is urged even at the possible cost of friendship, family, fortune. It was for Christ that Paul counted "all things but loss." Study carefully the invitations given by the Master: "Come and see!" (John 1: 35); "Come after me and I will make you fishers of men" (Matt. 4: 18). He speaks to the leper, "I will; be thou made clean" (Matt. 8: 1); to the palsied man in Matthew 9: 2, "Thy sins are forgiven." He calls to Matthew the publican, "Follow me!" (Matt. 9: 9). In Matthew 10 is the record of his commission to the disciples, "The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons" (vs. 7).

When John sent to ask of Jesus evidence that he was really the Messiah, the Master sent back a summary of what he was doing. He was making the blind to see, the deaf to hear, the lame to walk. He was preaching the gospel to the poor and raising the dead. Christ offers youth the moral equivalent of adventure and the spir-

itual stimulus of armed conflict. He defies tradition—as in the case of the man sick with the palsy, the man with the withered hand, the woman who had been exposed in sin, the little children and the odd sparrows. He gave young men courage under God to believe in themselves and to enlist in an eternal struggle against sin and the forces of evil.

What Can I Say?

Sit down with some young man or woman and talk about Christ in relation to life and life in relation to Christ. Tell the one to whom you talk that you have an answer for your own faith and a reason for your hope in Christ. You have at least five reasons for being a Christian.

Christ satisfies my intelligence. Science offers me a guess, and that in only one realm of knowledge, the realm of discoverable knowledge. Christ lifts me to the knowledge of a divine revelation. The secret of God is with them that fear him. Philosophy has no outlook except humanity. Christ has an uplook as well as an outlook. He changes not. Everywhere else is change and decay. He satisfies my highest thought and my hunger for God. All the treasures of wisdom and knowledge are hidden in him.

Christ satisfies my conscience. Here all other religions fail, but Christ is the end of law for righteousness, for everyone who believes. Only in him can I live with a conscience void of offense toward God and man.

Again, Christ satisfies my aspirations. He inspires and enables me to be at my best. He gives me character and a sense of soul competency. He opens the highway of holiness before my feet and raises the ladder up to heaven on which the angels of God ascend and descend, bearing heavenly messages and enrichments.

Christ satisfies my inspirations. In Germany and Italy patriotism had failed, until a striking, imperial personality appeared on the horizon. Hitler interpreted patriotism, and the German spirit flamed. Mussolini embodies patriotism, and the Black Shirt becomes the emblem of patriotism to every citizen. The law fails until Christ becomes its embodiment. Then one is able to say, joyously, with Paul, "It is no longer I that live, but Christ liveth in me" (Gal. 2: 20). Admiral Mahon says in the preface to his *Life of Christ*, "I have a great enthusiasm for Jesus Christ."

Christ satisfies my demands. He satisfies my demands for cleanness of mind, of heart, of body. He provides me with a plan for my life, and divine reinforcement in my struggle against the base, the unworthy and the sinful. He has never "let me down." He has broken the habits of sin and taken away the love of sinning. He has made righteousness, joy and peace present possessions.

Tell your friends this. Make it real to them, and many of them will turn with you in adoring obedience to the Saviour. You will find a new meaning for life and a new enrichment of service; a broader horizon, deeper currents, finer friendships, richer experiences, and an imperishable fellowship in the light, life and love of the Father, the Son, and the Saints.

QUESTIONS TO CHAPTER VII

1. *What answers are given to, "How Can I"?*
2. *Why major in youth—in the field of evangelism?*
3. *What is to be learned from Christ's approach to youth?*
4. *In what four ways does Christ satisfy?*
5. *Are you now ready to enlist definitely as one who will seek to win others to Christ?*

Pledge:

WE WHOSE NAMES ARE SIGNED HERE JOIN OUR TEACHER OF THE CLASS IN EVANGELISM AT _____ IN A RECONSECRATION OF OUR LIVES TO CHRIST, AND A PLEDGE TO MAKE HIM KNOWN TO OTHERS. WE ACKNOWLEDGE WITH HIM OUR RESPONSIBILITY, AND WILL, WITH HIM, ENGAGE ACTIVELY IN THIS MOST BLESSED LABOR OF LOVE AND WORK OF FAITH.

VIII. *Meeting Difficulties*

IN EVERY EFFORT to convert a sinner one fact should be borne in mind, the person dealt with is a sinner in God's sight, whom God in his Word declares to be lost. To this person God offers just one Saviour. There is no other. The single condition under which the sinner can have the Saviour is, that he make a definite personal choice of Jesus Christ as his own Saviour, and enthrone him as Lord of his life.

Let all the emphasis of effort be based upon a deep-rooted conviction that the sinner's only real problem is his sin. His sin is the focus of infection from which a variety of difficulties, excuses and problems arise.

Also, realize that every excuse of the sinner is consciously or unconsciously an effort to escape that fact. "The mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God" (Rom. 8: 7, 8).

State Your Problem!

When excuses are made, and are to be dealt with individually, it is well to have the sinner state his problem, accurately. Some current objections and difficulties are listed below—with Scripture to be used in each case. The passages of Scripture suggested do not exhaust the worker's resources. Let him add to or substitute for those given—from the Bible in his hand. It will be observed that with each Romans 6:16 is included; which means that the final effort in every case is to induce a choice and a confession.

Remember that without a confession no decision is sufficient. Expression deepens impression. Confession means committal, and committal establishment. Moreover, our Lord requires the public confession (Matt. 10: 32; Rom. 10: 9, 10).

Under some of the "objections" there has been added an illustrative experience of the author's. They indicate the method of procedure of one worker. Develop your own method. You will find abundant illustrations in the New Testament of the Master's approach.

"Too great a sinner"

Isa. 1:18; 44:22; Acts 13:38, 39; Eph. 1:7; Col. 1:14.

Claim what God has already provided. Press for an immediate acceptance of the Saviour. (Rom. 6: 16.)

A man once said to Dr. R. A. Torrey, "I am too great a sinner." Torrey answered, "Thank God, for you are the man for whom Christ came. He himself said, 'I came not to call the righteous, but sinners.'" That startling statement broke the man's resistance and he found immediate peace (Matt. 9: 13; cf. 1 Tim. 1: 15.)

"I am not so bad"

But you are not lost because you are bad; Rom. 5: 8; Luke 15: 7. You are lost because you miss the life in Christ. (1 John 5: 12; John 1: 12; 1 John 1: 8, 9; Rom. 6: 16.)

"I am as good as most church members"

Granted! So what? Rom. 2: 1-6. Read this paragraph carefully.

What will it profit you to be lost because some one else is lost? Job 8: 13. You are looking in the wrong direction. (Isa. 45: 22; Ps. 34: 5; 1 Tim. 2: 5; Rom. 6: 16.)

Backsliders

Probe for a serious confession that they are backsliders. The evidence lies in spiritual indifference, loss of concern, absence from the preaching service, no family altar, no real prayer-life, some actual sin in the life, such as bitterness, worldliness, etc. (Jer. 2: 13; Ps. 51: 4.) Although David had sinned against two homes, against society, against the woman, against his children; had betrayed the trust of his office and committed adultery and murder, he saw that the source of all sin lay in his sin against God. "Against thee, thee only, have I sinned."

Contrast present with former conditions, when Christian fellowship and service brought greater joy. Demand repentance and restitution. (Isa. 1: 18; Hosea 6: 12; 14: 1, 2, 4 (omit verse 3); 1 Peter 2: 1-3; Rom. 6: 16.)

The man who cannot get an experience of conversion

Search his past with him to find if sometime—possibly as a child—he came to Christ but made no public confession. Some foolish parent might have forbidden it. Perhaps a willing confession of Christ, now based on a past experience, will open the long clogged springs of joy in the Lord. (Rom. 10: 9, 10.) Then submit a test. (1 John 2: 3.) How do you live? Why? (1 John 3: 14.) Do you have joy in the company of God's people? Are you willing to confess that, and ask for fellowship with them?

Once, in an interview with the district manager of an insurance company, he made confession to the worker of his love for God's people; although he did not feel that he had an experience of salvation. He was asked if he were willing to come before the church and

publicly confess his love for the people of God. He consented, and came. The church immediately voted to receive him on that evidence. And the springs of joy began to flow; indeed to overflow. He found the source of that love for the people of God in a genuine love for Christ. Not long afterwards he was made a deacon and continued a faithful servant of Christ in the church. (Rom. 6: 16.)

The man with an alibi

Num. 32: 23; Rom. 2: 15, 16; 1 John 1: 10; Rom. 1: 20b; Luke 14: 18-24. Your alibi can do you no good in the day of judgment. You will not be saved by an excuse. (Matt. 7: 24f.) Press for an immediate decision. (Rom. 6: 16.) A young man sought me early one morning under great distress, because he could not solve all the difficulties in his way to the acceptance of Christ. I tried to answer his questions, but soon discovered that they could not be answered. I then began to press for the immediate acceptance of Christ. I suppose that in the next hour I asked him at least fifty times, "Will you not now accept Christ as your Saviour from sin?" This was my answer to every question he raised. At the end of the hour he left me in seeming disgust. But at the end of the day he had found and surrendered to his Lord. Press for a decision always. (Rom. 6: 16.)

"I do not know which church to join"

Refuse to discuss this question with any unconverted person. It does not concern them. Show them the necessity for the new birth. (John 3: 3, 5, 6; Acts 2: 38; 3: 19, 20; 20: 21.) This procedure is necessary with Catholics, Jews, Christian Scientists, and others to whom the church associations of their parents and friends loom large on the horizon of thought. Get the sinner to Christ. (Rom. 6: 16.)

"I have doubts about the truth of Christianity"

Evidently this is a case for testimony rather than argument. The Christ offers his witnesses as an answer. (Acts 1: 8; 14: 17.) The disciples offer themselves in their new manner of life as witnesses. (Acts 2: 32; 5: 32; John 20: 24-29.)

When Dr. Emory W. Hunt was president of Denison University, a student in that school said to me, "I can't believe that Christianity makes any difference. If I just had some proof on which I could rely." I was led to say to him, "Do you know a single Christian, that is, a person who gives Christ the credit for his manner of life whose life is worthy of Christ?" With no hesitation he said, "Yes, our President Hunt is one genuine Christian." I pressed that for a sufficient evidence and won his acceptance of Christ on that testimony. Always there is some conspicuous Christian life ready to be offered in testimony. (Rom. 6: 16.)

Scientific difficulties

Prov. 3: 5; Col. 2: 8; 1 Tim. 6: 20. True science demands data, proof of facts; but the sinner's science leaves him only a question mark. Christ offers you truth, and offers to demonstrate truth to you upon your consent. (John 14: 11; Acts 2: 22.) A university man in charge of the transient bureau of a southern city sought me for an interview. His mind was filled with difficulties arising out of a half-baked knowledge of psychology: "How can we know that moral consciousness is anything more than experience?" "How can we know that the mind of man is capable of receiving revelation?" "How can we know that there is a divine communication, or even a divine Person?" After seeking in vain to answer him satisfactorily, I said to him:

"Son, you cannot be answered. As fast as I answer one difficulty you find another. There are as many angles to your difficulty as there are facets to a diamond. But I wonder if you would let me tell you what Jesus Christ has meant to me?" He readily consented. I told him how I came to Christ as a sinner, found the assurance of forgiven sins, of fellowship with God, of daily realization of God's presence, the guidance of the Holy Spirit, the illumination of the Word of God, the richness of Christian fellowship, the open doors of opportunity for serving, the joyous consciousness of immortality. I told him of broad horizons, deep currents, rich experiences, divine inspirations, blessed achievements, none of which could have come from any other source. Then I said, very quietly, "Wouldn't you like to have such a Saviour?" Almost immediately we were on our knees, and with his face bathed in tears, he opened his heart to that divine Master, who always demonstrates his presence and power to save, when once he gains access to the inner sanctuary of life. (Rom. 6: 16.)

The agnostic

John 7: 17; Mark 9: 24. Horace Bushnell, later the renowned minister, while a tutor at Yale was an agnostic. During the progress of an evangelistic meeting in New Haven he disputed and discredited in class the gospel preached by the evangelist. One day the evangelist said, "Mr. Bushnell, if I am right and you are wrong, wouldn't you like to know it?" Bushnell answered, "I would, but how can I?" The evangelist quoted that great word: "If any man willeth to do his will, he shall know of the teaching, whether it is of God." Bushnell answered, "Then I will do his will." Three days he absented himself from his classes. Upon his return he said, "I do confess my error, and I do confess

my Saviour. For when I willed to do the will of God, he demonstrated satisfactorily that in Christ God has reconciled the world to himself." (Rom. 6: 16.)

"The Bible has inconsistencies"

John 5: 39. You cannot resolve doubt by argument. Submit proof. Commit this man to reading the Gospel of John carefully, reverently. Just before leaving Boston I committed my Jewish osteopath to a definite promise to read this Gospel of John. I had before talked to him about Christ. He had gone so far as to join the Unitarian church, but evidently did not know Christ as Saviour. Eight years afterward, returning to Boston, I went by invitation to the doctor's office. He said, "You made me promise to read the Gospel of John; I read it because I promised to; I found it dry and uninteresting; I read it again——." He stopped, brought his Bible to me, and went through its pages to show me verse after verse that he had marked. Then he showed me a picture of the Christ, hanging in front of his desk, and said with deep emotion, "I not only accept and love him, but I am ordering my life day by day as in his presence."

I had a similar experience with an infidel German musician. Let the Book speak for itself. (Rom. 6: 16.)

"I am too young"; "My parents object
because I am too young"

Prov. 8: 17; Matt. 19: 14. I told the story of "The Man Without a Soul." A wise mother who heard it went home and adapted it to her nine-year-old son. While she was telling it, little Don, the five-year-old, came and nestled in his mother's arms and said, "May I listen, too?" Directly he looked up into his mother's face and with tears said, "I don't want Satan to live in my heart. May I not now ask Jesus to come into my heart and

save me?" And so the little five-year-old boy found Christ as truly as the hardened "man without a soul." Some of the greatest saints of the church have been born again at six, seven, or eight years of age. (Eccl. 12:1; Rom. 6:16.)

"I have sought but cannot find the Saviour"

Jer. 29:13; Matt. 7:7. A physician who had traveled the world around, spent three fortunes in dissipation, written more than thirty books, and for six years preached the gospel, came into my office to say that for forty-two years he had sought a stable basis of peace between his soul and God, but had not found it. I opened the Word of God and led him therein by way of the cross to Christ. I saw him bend his knees and yield his will to that divine Lord. A week later I heard him give his testimony before a great audience. He realized that the years of his struggle were at an end; he said: "Ladies and gentlemen, after forty-two years of vain search for a stable basis of peace between my soul and God, I have found it at the place where I consented to God's estimate of my sin and God's estimate of his Son." (Rom. 6:16.)

"I am weak; I need more will-power"

Jer. 50:34; Joel 3:10; 2 Cor. 12:10; Phil. 4:13. In St. John, New Brunswick, a man in the inquirer's room bewailed the fact that he did not have will-power enough to resist the devil. I showed him that he had will-power enough to resist Christ, that he was simply exercising his will in the wrong direction. I pressed upon him the immediate necessity of yielding his will to Christ, who would change that will, provide him strength to resist the devil, and also so create in him a new nature with the promise that in Christ he would find that the

old desires would pass away. He yielded and found peace and power in Christ. (Rom. 6: 16.)

“I have reformed, but——”

Matt. 12: 43ff; 19: 16ff. A man came to my room in a hotel with an agony of confession about four major sins. He had in his heart murder, a planned seduction, an uncontrollable and inflammable temper, and a conviction of sin as a liquor seller. I saw him surrender these four major sins one by one to God. The surrender was made after great struggle, in each case. When all had been surrendered, in utter amazement he discovered that he still had no peace. I said, “Of course not. You have just now come to the place where God can deal with you. What he demands of you is not primarily the surrender of your sins, but the surrender of yourself.” Then began a struggle, in comparison to which the former struggles had been as nothing; but when he finally yielded himself to Christ, peace came and with it victory over his sins. (Rom. 6: 16.)

“I am doing my best to live an upright life”

Your best is not enough. It takes God’s best. (John 3: 16.) Eternal life is never earned; it can only be had as a gift. (John 6: 27; 10: 28; Rom. 2: 7; 6: 23; Rev. 21: 6.)

“I cannot be a Christian in my business”

You might better lose your business than lose your soul. (Matt. 16: 25, 26; Ps. 127: 1; Luke 12: 18-21; Rom. 6: 16.)

“Not now”

Prov. 27: 1; Joshua 24: 15; 2 Cor. 6: 1; Heb. 3: 7, 8; Eccl. 12: 1. Four times, when I have been asked to

see some one person and found the appointed time filled with difficulties for me, with the accompanying temptation to postpone going, I resisted the temptation and found opportunity to lead the person to Christ. Within twenty-four hours that person had unexpectedly and suddenly passed into eternity. Had I delayed, blood-guiltiness would have been upon my soul. Miss no opportunity for yourself. Fail not in the urgency of your invitation. (Rom. 6: 16.)

“I must think it over”

Phil. 4: 8, 9; Matt. 3: 9, 10; James 4: 13, 14; Luke 12: 18-20. On the Sunday night before the Chicago fire Mr. Moody preached to a great throng of people—and sent them away to think over his message. They never returned. It is said that his whole ministry was changed by that experience. I have discovered that men never vary the excuses they give to God. An excuse once accepted becomes a stable alibi. In Brooklyn a man hunted me out, at the expense of a half a day from his office, to have me tell him how to become a Christian. In the end he answered, “I must think it over.” When I pressed him, he acknowledged that six times in his life he had been shown the way, and that he understood it thoroughly, but that in every case he had answered, “I must think it over.” (Rom. 6: 16.)

“I cannot understand the atonement”

Knowledge of Christ is always based on belief in Christ. John 1: 12; Luke 11: 9; Acts 5: 39.

In Newark, New Jersey, a high school lad objected to the vicarious atonement. He said, “I have no right to let some one else pay my debt.” I asked him, if he were arrested for violating a traffic law, and upon the evidence submitted by the traffic officer the judge should sentence

him to twenty-five dollars fine or thirty days in prison, and he found himself unable to pay the fine, and was faced with the prison sentence, he would permit me as his friend to pay the fine. He immediately answered, "Sure, for I could pay you back." I showed him that that was exactly Christ's proposal. Christ would stand for him before God, with the distinct understanding that he was to stand for Christ before men. The substitutionary atonement is not a one-sided proposal. Christ for me necessitates me for Christ. It is the old Mosaic Law, a life for a life. The holy life of Christ for the sinner, the recreated life of the sinner for Christ. The boy joyously accepted Christ with that understanding, and went out for an immediate confession and a subsequent Christian life. (Rom. 6: 16.)

QUESTIONS TO CHAPTER VIII

1. *Where should the emphasis be placed in all teaching designed to "convert a sinner"?*
2. *Explain the underlying reason for all excuses given for not accepting Christ as Saviour.*
3. *What is the next step for the sinner who receives the Lord Jesus as Saviour?*
4. *How would you help one who said, "I am too great a sinner"?*
5. *What Scripture would you give a sinner who thought himself to be "not so bad"?*
6. *Many people think themselves "as good as many church members." How would you answer them?*
7. *What is the proper method to use with the one who does not know what church to join?*
8. *What objection did President Hunt's life answer for a college boy? Why?*
9. *Scientific difficulties—real or fancied—hinder some. Quote Scripture for such, and relate the experience of university man in a Southern city.*
10. *When is one old enough to accept Christ—and be saved? Quote Prov. 8:17.*
11. *Is it enough for one to reform? What more is needed? Scripture? Why did not the man who gave up four major sins find peace at once?*
12. *Does God permit men to "think it over"? What does his Word say about it?*
13. *How did an evangelist win Horace Bushnell, the agnostic, to faith in Christ?*
14. *What happened from the reading of the Gospel of John by an osteopathic physician?*

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